

# THE PANOPLIST;

OR,

## THE CHRISTIAN'S ARMORY.

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### Biography.

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BIOGRAPHICAL SKETCH OF THE REV. SAMUEL WILLARD,  
PASTOR OF THE SOUTH CHURCH IN BOSTON, AND VICE-PRESIDENT OF  
HARVARD COLLEGE.

Mr. WILLARD descended from a very respectable family. His father sustained some of the highest offices, civil and military. But it was justly considered his chief honour to be the father of a son, who was an ornament and blessing to the church and world; one in whom was concentrated a rare assemblage of excellencies, natural and acquired, moral and spiritual.

His intellectual powers were confessedly of a superior order. In perception, he was rapid, yet correct; in thought, equally profound and clear. His imagination was rich, but not luxuriant; active and ardent, but habitually under the restraints of a solid judgment. His argumentative powers were unusually strong.

His improvements were not inferior to his capacities. By intense application of mind, and familiar converse with the best authors, he soon became a scholar. He took an extensive range in the field of science; but pass-

ing, with a rapid glance, objects of mere amusement, or ostentation, he consecrated all the ardour of his mind to things substantial and useful. His researches after truth were equally assiduous, humble and independent. By abundant reading, his mind was richly stored with ideas: he accurately studied their relations and dependencies, and well knew how to unite or separate them, so as to increase his stock of real knowledge.

To all his eminent talents, was superadded a remarkable and unaffected *modesty*, which was not merely the companion of his youth, but continued with him to the last. Yet the veil, which he thus threw over his various accomplishments, while to the vulgar eye it diminished their splendour, appeared to the discriminating and judicious, their best ornament.

His favourite object was divinity. Prompted to this sublime study, equally by inclination and a sense of duty, he made such

acquisitions, as might naturally have been expected from uncommon genius and diligence, sanctified by prayer. He was familiar with the most abstruse parts of theology. In these he principally excelled. He was *mighty in the scriptures*, as appeared from his common discourses; and especially from several *commentaries* which he left, unpublished, on the Psalms, and on the Epistles to the Romans, Corinthians and Galatians. His acquaintance with systematic divinity was generally known and celebrated. Of the treasures of this kind, which he had amassed with so much care, he was generously communicative, especially to the people of his charge. In his attempts to maintain the doctrines of the gospel in their genuine purity, he was zealous and indefatigable. These doctrines he not only stated with great plainness and precision, and confirmed by incontestible arguments, but enforced, with great energy, on the conscience and heart.

Uniting to a dispassionate mind, a warm heart; and to a clear discernment of truth, an inflexible adherence to its distinguishing principles, Mr. Willard shone as a *controversial writer*. As became one *set for the defence of the gospel*, he vigorously opposed the errors of the time, however imposing and triumphant the attitude they assumed. With equal energy and skill, he wielded the sword of the Spirit, to the confusion of gainsayers, and sometimes to their conviction, as well as to the establishment and comfort of the friends of truth.

Nor was he more eminent in gifts than in grace. All his talents, all his acquisitions in science, were piously devoted to the glory of God, and the best interests of man. All the pure, humble and lovely virtues of Christianity dwelt in his bosom, and shone forth in his life. His soul was evidently moulded into the temper of the gospel. It was a *temple*, consecrated to the worship of the *living God*, and to the residence of the *Holy Spirit*.

Under the influence of this divine Spirit, he was early brought to the knowledge of himself, as an apostate creature; depraved, guilty and helpless. He was likewise led into believing views of the glory and grace of Emmanuel, as the only hope of a sinner; the Author and Finisher of salvation. Henceforward, sin was his great burden and grief. Nor did he ever cease to lament his inward corruption, nor to sigh after deliverance from it, to the latest hour of life. Meditation on divine things was his habitual employment and delight. What fervour and enlargement he attained in this holy and instructive exercise, may be learned from those excellent *sacramental meditations* which were published after his death, and which are thought to have been written for his own particular use. His daily walk was that of one who felt a lively impression of invisible and eternal realities. When speaking or hearing of the wonders of divine grace in redemption, he was not unfrequently transported with admiration, gratitude and love. In contemplation of the glorious



sovereignty of Jehovah, in the kingdoms of grace and providence, his soul was filled with profoundest humility and reverence. In defending the cause of Christ and his truth, he exhibited a zeal truly primitive and apostolic; a zeal enlightened, meek and affectionate; a zeal directed and restrained by Christian prudence. Courageous and inflexible in discharging his duties as a Christian, and a minister, he neither forgot the rights, nor intruded into the province of others. He was a man of a genuinely *quiet spirit*. Such was his value for peace, that he could sacrifice every thing but truth and duty, for its preservation. He was a bright example of self denial, of abstraction from the world, of patience under the reproaches of men, and of resignation to the correcting rod of his heavenly Father. In the darkest seasons of distress, he meekly bowed to the righteous sovereignty of the unerring Disposer. Nor did he think it enough, amid scenes like these, *not to complain*. He maintained a *cheerful spirit*. Perceiving by the eye of faith, the excellence, glory, and grace of Jehovah's government, beaming through the darkness which surrounded his throne, he rejoiced in the Lord, and triumphed in the God of his salvation.

The qualifications which constitute a faithful, indefatigable and useful *pastor*, were remarkably combined in Mr. Willard. His eminence in this character was acknowledged and celebrated throughout the churches. In his earlier years indeed, his station was fixed in an obscure part of the vineyard. But the same

all wise Being, who, from the first, designed him for extensive usefulness, and richly furnished him for it, prepared him a suitable sphere. The aspects of Providence seemed plainly to indicate his removal; and being fixed in the South Church in Boston, he became a great blessing, not only to his own congregation, and to the town, but to all New England.

His public discourses were uniformly elaborate, judicious and instructive. It is said that his common sermons were such as might have been pronounced with applause before an assembly of divines. The subjects which he discussed were various, well selected, and with much care and judgment adapted to the state and circumstances of his flock. He inculcated, not a system of mere natural religion, not the refinements of metaphysics, but the plain, peculiar, unadulterated doctrines of the gospel. On this foundation, he erected the whole fabric of practical religion. He made it appear that the doctrines of grace were not mere speculations, but so many powerful persuasives to love, to gratitude, to devotion, to all holiness of heart and life. And with the utmost vigilance and assiduity did he labour to guard them against that licentiousness to which they were sometimes perverted. His *addresses* were peculiarly pungent and powerful; calculated at once to solemnize, to humble, and win the hearer. His style was such as became the pulpit; simple, with dignity; and masculine, with ease. In his manner of delivery, there was always a seriousness and gravity which commanded attention;

and sometimes a tenderness and ardour almost irresistible.

To the insensible and secure, he was a *son of thunder*; and a *son of consolation* to the humble mourner in Zion. In his treatment of those under mental distress, he acted the part of a faithful and tender physician. He neither slightly healed the wound, nor willingly suffered it to rankle; but pointed the patient to the precious *Balm in Gilead*.

His public prayers were pertinent, pathetic, devout, and enriched with an unusual variety of thought.

He bore his flock with the utmost affection on his heart. Their joys, their sorrows, their perplexities he made his own. When any applied to him for information or advice in the concerns of religion, they were sure to be treated tenderly and faithfully, and to have the result of his maturest thoughts.

It ought to be recorded to the honour of Mr. WILLARD, that in one of the darkest seasons which New England ever experienced, he maintained a vigorous, though prudent opposition to the general infatuation. No man was more indefatigable, or more successful than he, in detecting and exposing those *strange and lamentable delusions*, which, for a time, not only affixed a foul stain on the *character* of the community, but threatened to deluge it with blood.

In a word, such was his devotion to his ministerial work, such his anxiety to redeem time, such his diligence *in season and out of season*, and such his exemplary fidelity, that with propriety he might have appealed to his people at his departure, that he was *pure from the blood of all men*.

He died suddenly, Sept. 12, 1707, at the age of 68. His removal was deeply lamented by the church and congregation under his care, and by the University, which had for several years enjoyed the benefit of his able and faithful superintendence. Indeed, it was considered as a severe judgment of Heaven upon the whole community. An affectionate tribute was paid to his distinguished worth, by his venerable colleague, Mr. PEMBERTON, in a funeral sermon, which has furnished the principal materials of the present memoir.

Mr. WILLARD was one of the most voluminous writers of his time. He published, during his life, a variety of sermons and other religious treatises, which were highly esteemed. His *Exposition of the Assembly's Shorter Catechism* may, however, be considered as his most important work. It is said to have been the first folio volume on Divinity, printed in New England. His exposition was originally delivered to the author's congregation in the form of monthly lectures; excepting that his sickness and death having prevented the completion of his design, several lectures are inserted which he had merely *prepared* for the desk, and a few of the last are supplied from a shorter exposition which he had delivered many years before, to the children of his flock. The work was published at the pressing solicitation of many of the most intelligent persons in Boston and its vicinity. And though it appears under some of the disadvantages usually attending posthumous publications, it must be allowed to pos-



sess great merit. Few systems of theoretic and practical divinity are to be found, even at the present day, exhibiting such variety of matter, such a compass and depth of thought, and such an intimate acquaintance with the word of God. It displays the great doctrines of Christianity in their evidence, their harmony, and practical use; it refutes the principal errors by which they have been opposed; it solves many of the Christian's perplexities; and all in a way calculated to impress the conscience, and interest the heart.\* Even the style, though not polished according to modern rules, partakes of the richness and energy of the author's mind. In a word, whatever minor inaccuracies, either of the logical or philosophical kind, may sometimes meet the critic's eye, these lectures will be perused by the serious Christian with equal profit and delight.

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SKETCH OF REV. WILLIAM  
COOK.

Mr. WILLIAM COOK, of St. Michael's Church in Chester, was educated under the famous Mr. John Ball. In his family there was a remarkable succession of piety from parents to children for several generations. He had great natural powers, a quick apprehension, and a strong memory. He was studious to a prodigy; and his proficiency, in whatever he applied his mind to, was astonishing. His skill in the oriental languages procured

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\* On the subject of the *decrees* Mr. Willard's ideas were carried further than those of many Calvinists.

him respect from the learned Bishop Walton. Sir J. Burgoyne was his great friend and patron, and first assisted him in undertaking the work of the ministry, which he began at Wroxal in Warwickshire; whence, by advice of the London ministers, he removed into Leicestershire. He was there ejected for refusing the engagement, and afterward settled in Chester, where he was a useful minister, till he was ousted by the act of *uniformity*. He was a zealous royalist, and thought it his duty to join with Sir G. Booth, when he made an attempt to restore the king in 1639, and persuaded the citizens of Chester to deliver up their city to him. For this he was brought up a prisoner to London, and long confined in Lambeth house; and, had not the times turned, he would have been tried for his life. But all this could not afterward procure him liberty to preach the gospel of Christ, without strict conformity. Nay, quickly after his being silenced, he was confined by the Mayor to the common jail of Chester for preaching in his own house. But he strictly adhered to his principles in all the changes of the times; suffering with great patience and meekness, and continued to his death in a pastoral relation to a society of many eminent Christians in that city; though during the heat of the five mile act, he was forced to withdraw to Puddington, where he constantly attended the public ministry of the parish, and preached in the intervals.

He was a Christian of the primitive stamp; a man of a most godly, mortified life, and

unwearied labour ; who could go in mean clothing, live on little, and travel on foot, trampling on this world as dirt. He was very indefatigable in his ministerial labours, in which he never sought any one's assistance, but would preach and pray almost the whole week, as he had opportunity, in season and out of season. While he had liberty, he constantly kept a public fast in his congregation every month ; as also a private one in his own closet and family every week. He usually set apart one afternoon every week to visit the families of his congregation, to catechise their children and servants, and to discourse with them personally about spiritual affairs. His visits were short, but edifying. He managed them like one, who was a good husband of his time, and seldom parted without prayer. He governed his family with great strictness and prudence. Every morning, in his family worship, after he had briefly implored the divine assistance, a psalm was sung, then a chapter in the Old Testament (and in the evening one in the new) was read, which he expounded ; pointing out the several parts, of which it consisted ; then giving an account of the substance of it in as few words as possible ; then explaining the chief difficulties in it ; concluding with useful instructions. He then spent a quarter of an hour in prayer and praise, usually improving much of the chapter read, as matter for both. He was eminent in all the parts of prayer ; but commonly abounded most in the confession of sin, in admiring all the divine excellencies, and in praising God for

all his benefits. On all occasions he was importunate for the church of God, and for the enlargement of the kingdom of Christ. His regard to justice was uncommonly exact ; and his charity, considering his contracted circumstances, was stupendous. Having no child of his own, he freely took into his family three or four poor children, whom he boarded and clothed at his own expense, and instructed in literature and religion. These and his servants he catechised twice a week, explaining every thing to them in the easiest manner.

When he could no longer exercise his ministry in the church, he performed most parts of it in his family, with the same care and diligence he was accustomed to use in public, though no other person was present. He was a strict observer of the Lord's day. His family constantly had their work done by 4 or 5 o'clock on Saturday afternoon. He then spent an hour and a half in explaining scripture, and in prayers. After this, all retired to their apartments, to learn the catechism, and for devotion. At eight they supped, and then he dismissed his family as usual every other day. He always rose early on the Lord's day. Every one in his house read a chapter in the morning, and he spent an hour and a half in expounding and prayer. Then he and his family went to public worship, and upon their return, (after his being silenced) he prayed and repeated the sermon, and then prayed and preached, as he was wont to do in public. After dinner he went to church, and at his return performed the same, as



before. After supper each of the family gave an account of the sermon, and he concluded the day with singing a psalm, and with solemn prayer and praise. He went through all this labour with surprising vigour, cheerfulness, and fervour of spirit. He was a great lover of peace; civil, courteous, and obliging, but a stranger to ceremoniousness. He was very free in reproving his relations and all his acquaintance, as occasion required; and was much concerned, when he heard of the prosperity of any of them, that they might be provided against the temptations of their condition; and he was an earnest intercessor for the afflicted. His abstinence and self denial, his strict watch over himself, and regard to divine Providence, in all instances, were very uncommon; as also was his humility. He fortified himself to an uncommon degree against every thing, he could suspect of having a tendency to tempt him even to a moderate conceit of himself.

Though he was not free to join in the common prayer, and bore his testimony against prelacy and the ceremonies of

the church with zeal, he managed his dissent with great candour and moderation. His great piety, integrity, and charity recommended him to the respect of many, who differed from him. He was a great scholar, and continued a hard student to the last. So far was he from entangling himself in the affairs of this life, that he knew not what he had, save the bread which he ate; nor was he very conversible about worldly concerns; but in discourse on the things of God none were more free and affable. He lived and died an eminent example of close walking with God, and of a heavenly conversation. When he lay on his death bed, an aged friend of his asking him, if he had not comfort in reflection on his labours in the cause of God, he replied, "I have nothing to boast of." He finished his course with joy, in 1684, aged 72. Though for some time before he died, such was the heat of persecution, that he durst not show his face in the city; many persons of consequence were forward to do him honour at his death.

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## Religious Communications.

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### SURVEY OF NEW ENGLAND CHURCHES.

Continued from page 23.

As we have undertaken to disclose some of the dangers of the churches with respect to the *Christian faith*; and as that faith includes several doctrines eminently profound and incompre-

hensible; we beg leave, before proceeding, to present the following observations.

It is not unfrequently alleged, as an argument against preaching or otherwise exhibiting some of

the peculiar doctrines of revelation, that they are *mysterious in their nature, attended with many perplexing difficulties, and exceedingly liable to be misunderstood*. But this argument must be weighed. Suppose certain Christian doctrines are *mysterious*. Is this a reason why they should be passed over in silence? Because they are mysterious, are they therefore incapable of being fairly stated? And are the propositions, which contain them, necessarily unintelligible? According to this reasoning, we ought to maintain perpetual silence on the divine character. For what subject is so incomprehensible, as the *self-existent, the eternal, the infinite God*? And yet this subject, which is attended with higher mystery than any other, is the very subject, in which we are most deeply concerned, and on which it is our duty, with the warmest emotions, to meditate and converse. In the propositions, which relate to this most *incomprehensible* subject, are involved our everlasting interests. To understand these propositions, though imperfectly, constitutes our most valuable attainment in knowledge. The peculiar doctrines of the gospel derive their mysteriousness from their relation to those boundless objects, which finite minds cannot comprehend. But that same relation renders them exceedingly interesting, and capable of the most extensive utility to mankind. Shall such doctrines be suppressed? Does a religious truth, which is mysterious, admit no homage, but that of silence and neglect?

It is argued, that because the doctrines referred to are attended

with perplexing difficulties, and liable to be misunderstood, it is safest to let them rest in silence. But the truth evidently is, that their being attended with perplexing difficulties, and being liable to be misunderstood are reasons for the most luminous and thorough explanation that is possible. An important subject, on which people are greatly exposed to mistake, should be guarded against false constructions by the whole strength of improved reason, and surrounded with all the light, which divine revelation affords. *The mysterious doctrines of the gospel are most misunderstood, where they are most neglected*. Where they are frequently and ably exhibited, serious, attentive minds obtain more clear and satisfactory conceptions, are perplexed with fewer difficulties, and are able to improve their knowledge to more important purposes.

Many persons have been led astray by the misconstruction of the following scripture. Deut. xxix. 29. "The secret things belong unto the Lord our God; but those things, which are revealed, belong to us and to our children forever." *This passage, it is said, should keep us at the greatest distance from the doctrines of the Trinity, the divine decrees, &c. These are the secret things which belong unto God, but not to us*. However unaccountable it may seem, this reasoning is adopted by many, who will not deny that these very doctrines are contained in the Bible. But if contained in the Bible, they are certainly among *those things which are revealed*, and which, according to the very words cited, *belong to us and to our children for*



ever. The connexion of the passage shows, that it was designed to check the fruitless curiosity of the Israelites respecting those great and awful events, which Moses had just predicted. One or two brief observations may set this matter in its proper light.

1. As far as any thing is revealed, it ceases to be a secret. That there are intelligent creatures superior to man is *revealed*, and therefore their existence is not a secret, but a well-known fact. That the awful events predicted by Moses would take place, was no secret, but a certain truth. But 2. Things may be revealed, in some respects, which are not revealed in others. This was the case with the things referred to in the words above cited. That such distressful events would take place was abundantly declared. But the time, and other circumstances of those events, were concealed. As to the number, and many particular qualities of the angels, we have no knowledge, though their existence is put beyond doubt by the word of God. The same is true of the doctrine of the Trinity. That a Trinity exists in the ONE GOD is revealed. But in *what manner* God is *triune*, or *how* divine Trinity exists in unity, is not revealed. The same observation applies to the decree of God respecting the salvation of his people. That their future felicity is infallibly included in the eternal purpose of the divine mind, is clearly revealed. But what particular persons the purpose of salvation embraces, and why it embraces them, and not others, is not revealed. That there is such a thing, as a divine

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election of some persons to eternal life, is written on the page of inspiration in the most legible characters. But who are the particular objects of God's discriminating love will not be certainly known, before the all-revealing day.

I shall only observe further, that our views and practice should accord precisely with the state, in which every subject is left by revelation. That the sublime and inscrutable subjects of religion are *so far illuminated*, is matter of pious gratitude to the *Father of lights*. That in certain attitudes they are still enveloped in obscurity, should excite the humblest submission. *Where God's word communicates distinct knowledge, the want of faith is rebellion*. Beyond the bounds of that knowledge, anxious curiosity springs from pride, and ends in profanation.

In this number some notice will be taken of *the most injurious representations of the doctrine of election*, and the most popular objections against it. This doctrine, which is contained in the faith of the reformed churches in general, and, as many of its enemies acknowledge, in the holy scriptures, implies that God, in the eternal purpose of his wisdom and grace, determined, that a certain number of human offenders should be the subjects of holiness and final salvation. In the larger catechism it is thus expressed; "that God, by an eternal and immutable decree, out of his mere love, &c. hath in Christ chosen some men to eternal life, and the means thereof."

The statement of this doctrine frequently given by its enemies

is in substance this: *It represents that God beheld all mankind through Adam's fall imputed to them as their sin, rendered obnoxious to his eternal wrath, and utterly unable to escape it; that although he saw no reason to extend favour to any of them, rather than to all, yet he arbitrarily and absolutely determined to have mercy on a few only, leaving the far greater part under the dire necessity of perishing, for the offence of their forefather Adam, committed long before they had a being.* This is the light in which the doctrine is exhibited by Whitby, its ablest opposer.

To all who are in any measure acquainted with controversy, it must have frequently occurred, that men of subtle minds can, by the assistance of perverse misstatement, very easily distort and entangle a moral or theological subject; and that much care and labour are often necessary to unravel the perplexity, and present the subject in a fair and unexceptionable light. The misstatements frequently made of the doctrine of election are involved in difficulties peculiarly hard to be removed, and very hurtful to unwary minds, because they contain an imposing compound. Part of the ideas really contained in the doctrine are united with others, which are foreign and heterogeneous. So many ideas of the former kind are introduced, as may lead one to suppose that the statement exhibits the real doctrine in its own form; and yet so many of the latter are interwoven, as to give the whole the appearance of absurdity and error.

To the summary statement of the doctrine above mentioned, there are several weighty objections. 1. The statement signifies that the reason why God did not include, in his gracious purpose, the salvation of those who are to be finally excluded from heaven, is the offence of Adam. But although the confused manner, in which some Calvinistic writers have expressed themselves, has given occasion for such a statement, we utterly reject it. The supposition, that the *guilt* of Adam's sin is *transferred* to his posterity, is deemed an absurdity too palpable to need refutation. The connexion between the first man and his descendants, though exceedingly important in its nature and consequences, implied nothing inconsistent with the nature of things, or with the unchangeable rule of righteousness. But on this particular subject, which has been so ably and satisfactorily treated by Edwards and others, I shall not enlarge.

2. The statement given of the doctrine intimates, that the moral condition of mankind is rather unfortunate, than criminal; that future punishment will be the effect of sad necessity, rather than of voluntary transgression; an unavoidable evil, rather than a just recompense. Here our complaint of misrepresentation might be urged very strongly.

3. In such a statement, as that now under consideration, it is signified, that God's decree of election was *arbitrary*, or that he had no proper reason for it, aside from mere will. Here we repeat the charge of misstatement,



It is indeed a sentiment clearly taught in scripture, that God's gracious choice of his people did not proceed on the ground of any moral good, by which they were, in themselves, distinguished from others. But we think it an impeachment of God's infinite perfection to say, that any part of his scheme was adopted without sufficient reasons. What those reasons were, in the case before us, we pretend not to know. These are *the secret things which belong unto God*. But that he had sufficient reasons is clearly deducible from his attributes, and from those passages of scripture, in which his sovereignty is most highly exalted. When Jesus expressed his acquiescence in discriminating mercy, he evidently hinted at the reasonableness or wisdom of the divine conduct. "Even so, Father, for so it *seemed good* in thy sight." If it *seemed good* to divine wisdom, there were sufficient reasons for it. So the apostle: "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the *good pleasure of his will*." It was a matter of choice, being ascribed to his will; and the choice made was founded on reasons perfectly satisfactory to his wisdom, so that it was proper, suitable, or as the original word signifies, *well pleasing* in his sight. The choice, though to us inscrutable, was in his view perfectly reasonable; though sovereign, it was not *arbitrary*.

4. According to the above-mentioned statement, the doctrine of election implies, that only a small part of the human family is destined to salvation, and that by far the greater part

is absolutely precluded from it. But this, by no means, belongs to the doctrine, as revealed in scripture, or as stated by its most respectable advocates. It is evident from scripture, that the number of good men at particular times, and indeed through all past ages, is small, in comparison with those of the opposite character. But according to the opinion of many of the ablest Calvinistic writers, the Bible clearly countenances the idea, that a large majority of the whole family of man will be the subjects of future happiness; and few respectable authors can be found, who advance any thing to the contrary.

Now take away from the doctrine under consideration the frightful notion of Adam's transgression being transferred to his posterity, and their being doomed to perdition for what he did; take away the notion of any person's being put involuntarily under the dire necessity of perishing forever; separate also every idea of any thing *arbitrary* in the divine purpose, or contracted in divine goodness; divest the doctrine of all these heterogeneous appendages, so adverse to the tenor of the Bible and to the best views of Christians, and present it in the pure light of revelation; and what heaven taught soul will not see its certainty and its beauty? *God, in his infinite benevolence, determined to bestow everlasting life on a part of the human family, through the mediation of Christ. Their salvation was eternally included in the all comprehensive scheme of divine wisdom.* Who can object to such a sentiment? In what respect is it more incompatible

with the perfection of God, than any of his eternal purposes? If the actual salvation of the saints manifests the infinite excellence of God; how can it be viewed as inconsistent with infinite excellence, to consider their salvation as divinely predetermined? Among men a fixed design to perform a work of extensive utility is always accounted an honour. The longer such a design is entertained, the greater, it is commonly thought, is the proof of benevolence. How, then, does the grace, which saves sinners, become less honorary to God, by being previously designed? Why is it less valuable, because it was made certain by an immutable divine purpose? Why is it not rather a matter of pious joy, that a good so unspeakably precious, as the salvation of all Christ's people, rests not on fallible causes, but on the unchangeable counsel of God?

But an objection occurs. *Such an unchangeable divine purpose is inconsistent with the moral agency, freedom, and accountability of man.* In the minds of many this objection has great weight, and is indeed the main difficulty. It is the same objection, which was urged by the opposers of Paul, Rom. ix. 19. To enter fully into the consideration of this objection would not be consistent with the design of this number. It is deemed sufficient to offer the following brief remarks. We utterly disclaim the idea, that the purpose of God respecting the salvation of his people is in any degree incompatible with the freedom and moral agency of mankind. That they enjoy as much liberty, and exercise as

much moral agency, as they could upon any other supposition, yea, as much as is really desirable, or even possible, is what we believe and defend. It is abundantly evident, that the scripture always addresses itself to men, as being perfectly free from constraint; as suffering no diminution of their moral agency from the predetermination of God, or from any other cause. Indeed, what is there in the nature of God's purpose, which can be thought to interfere with man's intellectual and moral freedom? Suppose *God has chosen men to salvation through sanctification of the Spirit and belief of the truth.* How can this choice be considered, as at variance with the highest degree of moral liberty in those who are chosen? Cannot God execute his purpose, without precluding the voluntary exertion of his creatures? Because God, according to his eternal purpose, sanctifies men, and disposes them to believe the truth, does it necessarily follow, that in the exercise of faith and holiness, they are not free and voluntary? It has, we are sensible, been often asserted with confidence and triumph, that the hypothesis of a divine immutable decree, and of a divine, efficacious influence is not reconcileable with free agency. But, except reiterated, confident assertion, what proof of this has ever been produced? Who has clearly pointed out an unavoidable inconsistency between the most fixed, unalterable purpose of God, and the consummate moral agency of man? Who has given a full and exact description of man's free agency, and of God's



eternal purpose, and then showed *in what particular respect, or on what account* they cannot consist together? In other words, who has made it clearly appear, that God's having and executing an unchangeable purpose necessarily destroys *that*, in which man's free agency consists? Till this is fairly and unanswerably done, we shall have a right to treat every statement which implies it, as misrepresentation.

Perhaps the most popular objection of all, against the scripture doctrine of election is, *that it would have an unkind and injurious influence upon those who are not elected.* This objection has been referred to in previous remarks. But it may be proper to consider it more particularly.

In order to support such a charge of unkindness and injury, it must be proved, beyond reasonable doubt, that God's purpose of election either deprives those who are not elected of advantages to which they are entitled, or exposes them to evils from which they might otherwise be free; or in some way renders their state less favourable, or more dangerous, than it would be, if there were no such divine purpose.—Let us attend briefly to these particulars.

1. Does God's gracious election of some to eternal life deprive *others* of any advantages, to which they are entitled? To say that transgressors of God's law are *entitled* to any advantages whatever, is a virtual impeachment of that law. What astonishing ingratitude, then, would it be for sinners under the dispensation of God's mercy, to overlook the undeserved blessings, which his goodness has bestow-

ed, and presume to claim others, which his justice has withheld. Let it not be forgotten, that God's determination to save his people, instead of depriving *others* of privileges to which they are entitled, is the occasion of their enjoying ten thousand privileges, to which they have no title, and which they would not otherwise enjoy. The work of God's saving grace brings numberless blessings upon mankind at large. It has occasioned a suspension of their merited punishment, and introduced a dispensation of divine forbearance, compassion, and proffered forgiveness.

2. Does God's purpose of mercy toward his people expose others to any evils, from which they would otherwise be free? If any one affirms this, let him show what those evils are, and how God's gracious purpose introduces them? To set aside the purpose of God, respecting the salvation of his people, would be, in effect, to set aside the work of redemption. For it is preposterous to suppose that God would give his Son to redeem the world, unless it were his unalterable purpose to bestow salvation on some. Now without the work of redemption, what would be the condition of sinners? From what evils would they be free, to which they are rendered obnoxious by the election of a part to salvation? How does the purpose of election render their state in any view less favourable or more perilous, than it would be, if there were no such purpose? What providential benefit, what overture of grace does it prevent? What alteration will it make in the proceedings of the judgment day? In the

retributions of eternity, the question will not be, what was the divine purpose concerning others, or concerning them; but what was their character and conduct? If God treats them according to the perfect rule of righteousness, what reason will they have for complaint? The truth is, God's electing love is not, in the least imaginable degree, unfriendly or injurious to *them*, while it is the source of everlasting advantage to *others*. It must, therefore, be a great good, except in the eye of envy and malignity.

It is said by many, that the doctrine of the decrees, even supposing it to be true, cannot be of any imaginable importance; because, according to the views of its ablest advocates, it has no influence upon the conduct or condition of men. It is granted, that men act without any kind of constraint or influence from the divine purpose, and that the doctrine, which affirms that purpose to be of no consequence, as being the rule of human conduct is correct. The chief importance of the doctrine is *its inseparable connexion with the divine character*. It must, we apprehend, be implied in every rational and scriptural view of infinite perfection. Nor should we think the denial of it worthy of so much notice, did we not think such denial a dishonourable reflection upon the eternal glory of Jehovah. It must, however, be added, that although the doctrine of election is not the rule of human action, it is capable of being used to the most important purposes. The view, which this doctrine gives of God, is of peculiar efficacy to promote

humility, and reverence, and every thing which belongs to rational devotion. It is calculated to unveil and mortify the pride of sinners, and to expose the delusion of hypocrites. It gives animation and hope to the saints in times of great defection and impiety, and excites them to all diligence in the work of religion.

Having attended to some misrepresentations of this doctrine, I shall add a few remarks on the manner, in which men frequently attempt to invalidate the arguments commonly deduced from scripture in its favour.

When passages are quoted, in which it is expressly asserted, *that God has given a people to Christ; and that all, who are thus given to him, shall come to him and be saved; that God chose them in Christ before the world was; chose them to salvation through sanctification of the Spirit and belief of the truth; that he predestinated them to be conformed to the image of his Son, &c.*; the common method which men employ to suppress the plain, obvious meaning of such passages is this; they cannot mean that any particular persons are chosen to salvation by an absolute, unchangeable decree; because if that were the case, others could not reasonably be accused of not coming to Christ; for, upon such a supposition, only they, whom God had chosen, *could* believe, and it could not be imputed to others, as their crime, that they do not or will not believe. Thus the invitations of the gospel to sinners, it is said, would be nullified, and the future punishment of unbelievers would appear unjust. It is added that, upon supposition



of an absolute decree, the scriptures, which warn those, who are chosen of God, and represent their salvation, as depending on their repentance and persevering holiness, would have no force or propriety.

The substance of this reasoning has already been attended to. The following remarks are here thought sufficient.

In the first place, in such reasoning it is taken for granted, that the divine purpose in favour of a part infringes the moral freedom, and diminishes the advantages of others, and renders the inviting language of the gospel unmeaning and absurd. But of this, we repeat it, there is no proof, but positive assertion. To those, who most strenuously support the gracious doctrine of election, it is a principle obviously just and important, that the divine election of some operates as no injury or unkindness to others, no diminution of their freedom, no abridgment of their advantages, and no hindrance to the sincerest offers and most gracious invitations of the gospel.

Again; such reasoning takes it for granted, that on supposition of a divine decree, it would not be necessary that persons, designated for heaven, should possess the requisite qualifications, or make any exertions in order to obtain salvation, that it would be safe for them to neglect the means of final blessedness, and that it would be unsuitable to treat them, as rational, voluntary agents. I shall only say that the advocates of the decree of election maintain, that those, who are the objects of that decree, *must* possess the requisite qualifications for heaven; that they can

no more obtain salvation without a compliance with the conditions divinely prescribed, than upon supposition there is no decree; and that they are in every respect and to the highest degree the subjects of free or voluntary agency. To adduce the evidence of all this is not my present design. The candid and devout inquirer will easily find that evidence in the scriptures, and in authors, who reason correctly on scripture principles; at the same time he will find that those, who assert the contrary, are content to assert without proof.

I close with a remark on the infelicity of those, who suffer their minds to dwell continually on the difficulties which attend gospel doctrines, to the neglect of the arguments in their favour. There is no Christian truth, which is not attended with difficulties sufficient to preclude the exercise of faith, and occasion great perplexity in those, who are inattentive to direct evidence. This is true even with respect to the existence of an infinitely perfect God. The habit of musing disproportionably on the difficulties, which attend that primary truth, has been the source of uncomfortable doubt, of daring impiety, and the most obstinate atheism. But while the Christian believer candidly admits that there are objections against the doctrine of a God, which he is not able completely to answer, he finds the evidence of the doctrine perfectly satisfactory, and believes and knows\* it to be certainly true. It is so with respect

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\* John xvii. 3, and many similar passages.

to all the profound and mysterious doctrines of the Bible. Were the difficulties in his way ten times as many as they are, they could not prevent his unwavering faith in those truths, which are supported by the word of Jehovah, and illumined with the light of heaven.

PASTOR.

LETTERS FROM A CLERGYMAN  
TO HIS SON.

LETTER I.

Dear Frank,

ALL the letters, which I receive from you, I read with pleasure ; especially as they give me reason to think, that you still retain those religious sentiments, which appeared to direct your conduct, while you dwelt under my roof. The question proposed in your last is important, and deserves an answer ; viz. "How shall a young man pursue the business of his secular calling with success, and without interference with religious duties ?" The general answer is, Let your secular business become a part of religion. Or, in the words of the wise man, "Commit your works to the Lord, and your thoughts shall be established." "In all your ways acknowledge God, and he will direct your paths." If you commit your works to God, they must be such as he approves and requires ; not such as he has warned you to avoid. The man, who engages in an evil design, or adopts unlawful means to effect an innocent design, shows that there is no fear of God in his heart ; and for him to commit his works to

God is the height of abomination ; the extreme of impiety.

"Trust in the Lord and do good." Do that which is right, and leave the issue to his disposal. In matters of *prudence*, to judge what is expedient, you must look to the probable consequences. But in matters of *moral obligation*, repair directly to the word of God, prove what is acceptable in his sight, follow this invariably, and commit the consequences to him. There are many cases, in which you may be in doubt what to do. Here the *tendency* and *issue* of things must be taken into consideration, before you form your resolution. But cases of this kind are not the most important. They are such only as concern the present life. They are *prudential* rather than *moral*. In cases, which essentially relate to your duty and salvation, God has given you explicit instructions ; and by these you must be governed. When you know what God requires, you are not to hesitate and debate, but to apply yourself to it immediately ; for whatever may be, or seem to be its first consequences, you may trust the divine goodness and faithfulness, that its result will be happy. When Abraham was called to go forth from his native land, "he obeyed, not knowing whither he went." He knew the call was from God, and he put himself under God's direction, and confided in his care. When Christ called men to follow him, he made them no promises of worldly accommodations ; but directed them to trust themselves without anxiety in the hands of Providence.



Perform all your works with a sense of your dependence on God, and accountableness to him, and with humble prayer, that he would assist and accept you in them. Set him always before you, as a God who loves righteousness and hates wickedness, and who will bring into judgment every work and every secret thing, whether it be good or evil. Form your resolutions, encounter your trials, engage in your works, with a full reliance on his support. And by daily communion with him seek his direction in your doubts, his defence in your dangers, and his smiles on your labours.

Your times are in God's hands. He orders them with wisdom. The reward of righteousness is sure; but God will take his own time to bestow it. Your humble prayers will be answered; but perhaps not in the time and manner, which you expected. Your persevering conflicts with corruption and temptation will prevail; but you cannot promise yourself immediate victory and discharge. "Be faithful to the death, and you will receive a crown of life."

The scripture directs, that "whatever you do," whether in the secular or religious life, "you do it heartily as unto the Lord." You comply with this direction, when you act under the habitual influence of those motives, which God has proposed to you. These motives are of different importance; and a mind rightly tempered and disposed, will feel their relative weight and be influenced by them accordingly.

The highest and purest principle of moral action is the *love of God*, or the love of virtue and

holiness. In the conformity of the heart to the character of God consists that *sincerity*, which is an essential quality of gospel obedience. But this principle, in the present imperfect state of human nature, and amidst the temptations of this dangerous world, is not strong enough to triumph over all difficulties, and produce a uniform obedience. In aid to it God has therefore proposed various *external motives*. The greatest of these are the *rewards* and *punishments* of the future world. These may have an awakening effect on unholy minds. And where they do not operate to real repentance, they may restrain from many gross sins, and excite to some useful works. They have a powerful influence on *good* men to make them watchful against all temptations to sin, and diligent and active in the duties of the Christian life. The scripture applies them to holy, as well as to guilty characters. It was a commendation of the virtue of Moses, that "he had respect to the recompense of reward." The godly are admonished to "fear him who is able to destroy both body and soul in hell." All those motives to virtue, which are taken from the future world, are of a virtuous tendency, and directly operate to aid and strengthen virtuous principles. The scripture often calls in *temporal* motives to the assistance of virtue. But these must always be subordinate to the motives taken from the other world. In their proper place they are useful. If they become supreme, they are fatal. There are worldly advantages resulting from a religious life; and it

is just to allow them their weight. But if we value our temporal more than our eternal interests, we invert that order, which is God's supreme law. The things of the world have their value, and we may estimate them according to their value. All beyond this is unreasonable and immoral; proceeds from corruption of mind, and tends to corrupt it still more. The works which we do under the governing influence of wordly affections, are devoted to the world; not committed to God. And 'the friendship of the world is enmity to God.'

You will soon hear more from me on this subject. In the mean time believe me to be your affectionate parent,

EUSEBIUS.

ON THE DOCTRINE OF THE ATONEMENT.

In a Series of Letters to a Friend.

*Continued from Vol. II. page 565.*

LETTER IV.

*Objections to the Scripture Doctrine of the Atonement considered.*

DEAR SIR,

THOUGH the doctrine of Christ's atonement seems to be so well supported by the scriptures; yet there are numbers of professed Christians, who think it liable to such objections, that they do not receive it, as an article of their faith.

It is objected, that the guilt of sin is its criminality or desert of punishment, which is inseparable from the sin and the sinner; and so cannot possibly be transferred to a righteous person, so as to render him guilty, or deserving of punishment.

Answer. The confounding of the *desert* of sin with *its guilt*, i. e. with the *obligation* to punishment connected with sin by the law, seems to be the capital mistake, which has embarrassed numbers in their reasonings on this subject. This was a main objection of the Polonian Brethren, which has lately been adopted and urged by some who do not adopt their general system.

They who maintain that Christ bore the guilt and punishment of sin are, as far from imagining that our sin and desert of punishment were transfused into him, as the objectors. They constantly explain their meaning to be, that the guilt of sin is not its criminality or desert of punishment, but the penal debt, or obligation connected with it. And they think it a great injury that their doctrine should be charged with an absurdity so gross and blasphemous, which they have always rejected with abhorrence. The imputation of sin and guilt to our Sponsor, according to our doctrine and to the scriptures, is the transferring of our obligation to suffer the deserved punishment of our sins to Christ, on his voluntarily consenting to take it upon himself, and bear it in our stead. That this is impossible has never been shown.

On the contrary, the penal obligation of the guilty may be, and has been transferred to an innocent person, consenting to take it on himself. Suppose a man's wife, or child, or friend, should for some crime be condemned to pay a fine. And suppose the relation or friend of the criminal should offer to pay the fine for him, and the offer should



be accepted by the proper authority ; this would be a transferring of the punishment from the criminal to the innocent. That cases, not unlike this, have occurred, will not be disputed. If the guilt of sin could not be taken off from a sinner, and he be freed from the imputation of it, we should be in a hopeless state. For God will in no wise clear the guilty.

But it is further urged, that it would be *contrary to truth and justice* to impute sin, and inflict punishment on Christ, in whom is no sin, supposing that this were not naturally impossible.

To this I answer : Since the scriptures so expressly and repeatedly assert, and with such variety of expression, that *the Lord hath laid our iniquities on Christ*, that he hath *borne them*, was *wounded, bruised, and died for them*, was *made a curse*, or bore the curse of the law in our stead, to deliver us from the curse ; is it not too bold to say that this is contrary to justice and truth ?

Besides, the case which has just been proposed, shows that it is not only possible, but also consistent with justice, in the common sense of mankind, for an innocent person to bear the punishment of the guilty, if he be willing to take the penal obligation on himself, and if the ends, for which the punishment was necessary, are answered by it. Now we assert, that Christ was willing to take upon himself the guilt, and to bear the punishment of our sins ; and by doing so the ends, for which the punishment of our sins was necessary, were fully attained ; and God, the Supreme Judge, ap-

proved and authorized the transferring of our penal obligation to our Sponsor, and inflicted on him the punishment our sins deserved. And shall we say that this is unjust ?

But it may be farther pleaded ; “ admitting that it may be just for an innocent man to pay the fine imposed on the guilty, and so bear the punishment of their crimes ; yet it would not be just that he be held bound to suffer the punishment of capital crimes, “ to be hanged for a murder, committed by his wife or child.”

Ans. Though it should be granted to be unlawful and unjust for men to inflict capital punishment on those, who are personally innocent ; yet the supreme Judge of the world, who has the most absolute property in all things, has a right to do that, which it is not fit that ignorant worms should do. We are not at our own disposal, but are the creatures of God, and have no right to give away or dispose of our own lives, or to take away the lives of any but in such ways, as are prescribed by God. And he neither requires, nor allows, that the innocent suffer capital punishment for crimes, to which they have not been accessary. It would also be an injury to society, if the life of a criminal who ought to die, were ransomed by the death of an innocent and useful citizen.

But Christ had power over his own life to lay it down, and to take it again. He was also authorized by God, and sent into the world, to give his life a ransom for those, who were lost, to bear their sins, and to die for them, the just for the unjust. To this he willingly consented, that he

might expiate the sins of the world, knowing that God would hereby be exceedingly glorified, the happiness of the universe greatly advanced, and that he would rise from the curse of the law, to which he subjected himself, to the right hand of the throne of God, there to reign for ever King of saints; and that, by bearing our sins, and suffering death, he would abolish sin and death in his redeemed; and that, in seeing the fruits of the travail of his soul he would be satisfied, and rejoice forever.

There is indeed an astonishing display of the grace, and condescension of Christ, in his bearing the guilt and punishment of our sins in our stead. But that this amazing transaction would imply any thing unjust never has been proved. Paul says that God set forth Christ to be a propitiation, or, *to declare his righteousness* in the forgiveness of sins, that *he might be just* in justifying the ungodly.

To reconcile the sufferings of Christ with the justice of God, it is not enough to say that they were voluntary. His sufferings were *penal*. *He died for our sins*. He was willing that our sins, our penal debt, should be laid upon him as our Sponsor; and the supreme Judge approved and ratified the substitution. Christ was willing to take the burden of our guilt on himself, and God laid this burden upon him. As there was no sin in him, it was the guilt, which he took on himself, which rendered him liable to the curse. The crime was ours; the punishment Christ took on himself. This, I think, is the only way in which the suffer-

ings of Christ can be reconciled with the justice of God.

We have then a ready answer to the question, which some urge upon us. "Were our sins so transferred to Christ as to become *really* his sins? Did he suffer, as a *guilty person*?" The imputation of our sins did not render him in any degree culpable or blameable. It is impossible, that he should be to blame for our faults, which he did not commit, and to which he was not accessary. But our penal debt was *really transferred* to him, and he was *really bound as our Sponsor*, to make satisfaction to the law and justice of God.

It is further objected, "if Christ has borne the guilt and punishment of our sins, and satisfied the requirement of the law in our stead, then the imputation of his satisfaction to the redeemed, their acquittance from guilt, and justification, would be but an act of justice, and not of grace. For it is but just, that the debtor be free from the obligation, which his sponsor has satisfied for him.

The consideration of this objection would carry us something beyond the subject of our present discussion. But, as the doctrine of our justification through the redemption of Christ is of great importance, and has the closest connexion with the doctrine of the atonement, I will state my thoughts upon it briefly, so far as seems needful for answering this objection.

The scriptures teach that both the grace and justice of God are exercised and displayed in the justification of a sinner. Grace reigns through righteousness,



unto eternal life, by Jesus Christ our Lord, whom God hath set forth to be a propitiation—to declare his righteousness in the forgiveness of sins—that he might be just, and the justifier of him, that believeth in Jesus. Mercy and truth meet together, righteousness and peace kiss each other. The manifold wisdom of God is displayed in the gospel, in that his justice and grace are both glorified. The justification of sinners is not only *consistent* with his righteousness, but an *exercise* and *expression* of it.

Though the righteousness of Christ is not inherent in a believer, yet, according to the gracious constitution of God, all, who are united to Christ, have his righteousness so placed to their account, that they are invested with the rights and privileges of righteous persons, on account of their relation to Christ as their sponsor. They are freed from the guilt of sin; Christ having made satisfaction to justice for them. They are accepted as righteous, and entitled to the reward of eternal life, promised to the righteous, as if they had never sinned. And they are wholly indebted to the grace of God for the benefits of redemption. Grace formed the plan of their salvation. It would have been just, if the rigour of the law had been executed; if a Mediator had not been admitted. But God of his mere grace not only admitted, but also provided a Saviour; authorised his Son to be the Redeemer; sent him into the world, to execute this arduous office, and to give his life a ransom for those, who were lost. The grace of God is also exer-

cised in applying the blessings of the gospel to the redeemed; in sending the call of the gospel to them; in enabling and persuading them to comply with it; in working faith in them, uniting them to Christ, conferring on them the gift of his righteousness; in bestowing the benefits of redemption on them freely, without respect to any merit or worthiness in them. In a word, in giving them grace and glory, and all good things, freely of his grace, through the mediation of Christ.

But the rights of justice are not violated, nay, its glory and majesty shine in this astonishing display of sovereign grace; shine with greater lustre, than was seen before. Though justice did not require the salvation of fallen man; neither did it stand in the way of our salvation, if such satisfaction were made for sin by our Sponsor, as would declare the righteousness of God in the forgiveness of sin, and prevent those evils, which would arise, if sin should be unpunished. When, therefore, the Son of God was appointed to bear the guilt and punishment of sin in our stead; then the justice of God was manifested in exacting this satisfaction of him. Then he did not spare his beloved Son, but delivered him up to death, as an atoning sacrifice. As *our offended Sovereign*, God was wonderfully gracious in giving his own Son to be our Mediator and Redeemer. But as *the supreme Judge* and executor of the law, he was strictly just in the condign punishment of sin, though it fell on the Son of his love. The justice, as well as the grace of God, is displayed in the

justification of believers. Having, in *sovereign grace*, given them faith, united them to Christ, given them an interest in his righteousness, and the rights and privileges of the gospel; as a *righteous Judge* he imputes this to them, and accordingly justifies them in the forensic sense, declares them free from the imputation of sin and guilt, and pronounces them as righteous.

According to Paul, *righteousness without works is imputed to the sinner* in his justification. What righteousness can this be, but the righteousness of Christ? But it has been said, that "by the *imputation of righteousness*," Paul means no more, than the *non-imputation or forgiveness of sin*. For the words of David, quoted by him, as describing the blessedness of the man, to whom righteousness without works is imputed, are, "Blessed is the man, whose transgressions are forgiven, and to whom the Lord will not impute sin." I answer. Nothing more can be argued from these words, than that they, who have righteousness imputed to them, are the same persons, with those, described by David, to whom sin is not imputed. Righteousness is imputed to those, who are forgiven; and sin is imputed to all those, to whom righteousness is not imputed. Indeed in the language of scripture the forgiveness of sin often implies also the imputation of righteousness, without which none are forgiven. By comparing the words of David and Paul, we must conclude, not that the imputation of righteousness means no more, than merely a non-imputation of sin; but

that both are inseparably connected and implied in the justification of sinners.

*A Christian of the Ancient School.*

To be concluded in our next.

#### QUESTION CONCERNING GENERAL ASSOCIATION.

*Messrs. Editors,*

It is impossible for me to express the peculiar satisfaction I feel in the late proceedings of the *General Association* in Massachusetts, as exhibited in the last No. of the *Panoplist*. The explanations there given of the design of the institution have removed from the minds of many the objections, which had arisen against it. For my own part, I am resolved to promote, as far as I am able, the important ends proposed by the General Association, and should immediately hope for a connexion with that body, did my circumstances permit. My only difficulty is, that I belong to an association of ministers, whose views on this subject are different from mine. I am acquainted with many individual clergymen, who labour under the same difficulty. I request that your attention may be directed to this subject. It is my wish, and the wish of many brethren, that, if possible, some suitable method may be pointed out, in which, notwithstanding the abovementioned difficulty, we may directly promote the design and enjoy the advantages of the *General Association*.

INQUIRER.

*Messrs. Editors,*

In No. 3. Vol. II. p. 122, and No. 1. Vol. III. p. 14, of your excellent work, I find two letters



on the death of infants. In these letters it seems to be taken for granted, that the doctrine of the salvation of those who die in infancy is taught in the word of God. If you will be pleased in a future No. to show on what scriptural evidence this doctrine is supported, either in respect to the deceased infants of believers or of unbelievers, you will oblige one who reads, with increasing pleasure, your instructive publication.

B. T.

*B. T.'s request shall be attended to, as soon as previous engagements shall have been fulfilled.*

Editors.

#### THOUGHTS ON GAL. *iii.* 19 & 20.

IN the preceding part of this chapter, the writer endeavours to show that the Mosaic law furnished no grounds of justification for sinners. He asserts that the covenant made with Abraham, was a covenant of grace, of which faith, not works, was the condition; that the promise, *that in his seed all nations should be blessed*, had respect to the blessing to come on the Gentiles through their faith in Christ, and not to their union with the Jews in the ceremonial observance of the Mosaic law; and that this covenant, having been made, and sealed with *the seal of circumcision*, could not, on the principles, which regulate human contracts, be disannulled. *This I say therefore, that the covenant which was confirmed before, in, or through Christ, the law, which was 430 years after, cannot disannul; which on the theory of his opponents, it had done, having changed the condition*

of salvation from faith in Christ, to an observance of its own institutions. This we suppose to be the amount of the apostle's reasoning. He goes on, in the 13 verse, to consider an objection, which some might urge against the tendency of his argument. If the law be not to be obeyed, as a condition of justification, what then is its use? *Whereto serveth the law?* He answers, *It was added because of transgression, till the seed should come, to whom the promise was made; and it was ordained by angels in the hand of a Mediator.* We would offer the following paraphrase of these words. The complete fulfilment of these gracious promises, made to Abraham, was reserved, till the coming of *THAT* seed of his, for whom they were more peculiarly intended, and through whom the blessings contained in them were to be dispensed to the nations. In the mean time, the posterity of Abraham, while sojourning in Egypt, became corrupted from the worship of the true God; turned aside to the idolatry of the Egyptians; and were in danger of entirely losing sight of their covenant relation to God. *Because of this transgression; to prevent its fatal effects; and to preserve them from idolatry for the future, the Mosaic law, containing a system of rules for the regulation of their worship, was added; not as a new dispensation, and designed to abrogate the former; this was impossible; but to serve as a means of preserving in their minds a sense of their covenant relation to God, and an expectation of the eventual bestowment of the blessings, which this covenant secured.* It was,

in short, a system of discipline, intended to teach them the necessity of an atoning and propitiatory sacrifice; and thus to keep their views directed to the promised Seed; and likewise to preserve them a distinct people, separated to the service of God, *till the seed should come, to whom the promise was made*; thus, in the natural course of things, keeping the door open for the introduction of *the better hope*. Hence it appears, that the Jewish law, so far from being a new, independent dispensation, and laying a new foundation for justification, was, in fact, a temporary expedient, so to speak, perfectly subordinate and subservient to the gospel, or covenant with Abraham, which the apostle affirms to be the same thing when he says, that the gospel *was preached to Abraham*.

I will here remark, in passing, that this text, in my judgment, presents an insurmountable difficulty in the way of those, who contend that the covenant with Abraham was a mere temporal covenant, relating only to the earthly Canaan. The 20th verse is extremely obscure in its connexion, and uncertain in its import. I shall offer, what appears to me the plainest solution of the difficulties involved in it; only premising that it does not appear so clear to my mind, as to render me very confident, that it is the true one. The apostle had just been showing that the law was subordinate to the Abrahamic covenant; that it was not an independent, disconnected system; but a subordinate part, a codicil, so to speak, of the latter. Having observed that it was established

through the intervention of a Mediator; the mention of the word Mediator, seems to have furnished him a hint for an additional enforcement of his doctrine. *Now a Mediator is not a Mediator of one, but God is one*. This is perfectly in the manner of St. Paul, to depart from the principal subject, whenever a new idea is suggested to his mind by the casual use of a word, or phrase, related to such idea. *A Mediator is not, &c.* As if he had said, "the manner, in which this law was proclaimed and established, furnishes additional evidence, that it was connected with, and subordinate to the covenant with Abraham. Of that covenant Christ was the Mediator. So likewise in ordaining the Jewish law, Moses, the type of Christ, acted as Mediator between God and the people. This shows, that it was of the nature of a covenant, where *two* parties enter into a *contract*; and not, strictly speaking, of the nature of a *law* given by a prince to his subjects. For in the establishment of laws, properly so called, there is but *one* party, the lawgiver; the consent of the subject not being necessary. Therefore the Jewish law, being ordained by the mediation of Moses, acting as a type, and in the room of Christ, must have been a part, an under part, so to speak, of the former covenant, of which Christ was Mediator. Deity, considering that covenant, as still in force, and the Jewish nation, as a party to it, would not introduce these temporary and subsidiary provisions without their formal consent. He therefore employed Moses to negotiate the terms between them. The argument, in short, stands thus:



The Jewish law was a temporary institution, connected with, and subordinate to, the covenant with Abraham. For, had it been an original, independent law enjoined upon men, there would have been but one party in its establishment; *for God the lawgiver is one*; and the consent of men had not been required. But to the establishment of this law there were *two* parties. For there was a Mediator employed, which necessarily supposes two parties; *for a mediator is not a mediator of one*. The conclusion

therefore is, that the Mosaic law was of the nature of a covenant; that it was considered, as closely connected with the former; and as a subordinate part of the same; not designed to abrogate that, and furnish a new ground of justification; it did not touch this subject at all; but to regulate the manners of the people in the earthly Canaan; to secure them in possession of the blessings of it; and gradually to prepare them for the coming of the Messiah, the promised Seed.  
J. C.

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### Selections.

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EXTRACT OF A LETTER FROM DR. DODDRIDGE, TO MR. PEARSALL, OF TAUNTON.

"THERE was a German, who laid himself out for the conversion of the Jews, lately in London, one of the most surprising linguists in the world: he formed a resolution, when but five years of age, of learning the languages in use amongst the Jews, without any reason that could be assigned; so that the pure Hebrew, the Rabbinical, the *lingua Judaica*, which differs from both, and almost all the modern languages of the then European nations, were as familiar to him as his own native tongue. With this furniture, and with great knowledge of God and love to Christ, and zeal for the salvation of souls, he had spent twelve of the thirty-six years of his life in preaching Christ in the synagogues, in the most apostolic manner, warning the Jews of their enmity to God; of their misery, as rejected by him; of the only hope that remains for

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them, by returning to their own Messiah; and by seeking from him righteousness of life, and placing their souls under the sprinkling of the blood of that great sacrifice. God blessed his labours in many places! In Germany, Poland, Holland, Lithuania, Hungary, and other parts through which he had travelled, more than 600 souls owned their conversion to his ministry, many of whom expressed their great concern to bring others of their brethren to the knowledge of that great and blessed Redeemer; and besought him to instruct their children, that they might preach Christ also."

Dr. Doddridge adds, that he heard one of his sermons, as he repeated it in Latin; that he could not hear it without many tears; and that he told him that sermon converted a Rabbi, who was master of a synagogue.

[*Gen. Mag.*

## ON THE EVILS OF BACKBITING.

PEACE, harmony, and love are some of the graces of the Divine Spirit, which create a little heaven upon earth, wherever they are found to prevail; while the contrary tempers must have just the contrary effects.

The sin of backbiting stands registered in the word of God, not only as a great evil in itself, but as being very mischievous in its consequences and effects. It is a great evil in itself: it is recorded as being one of the worst of crimes committed by the Heathen world, who are said to be full of envy, murder, debate, deceit, and malignity. From these principles, we have next whisperers and backbiters; while even on the same list are next registered the haters of God.\* The Psalmist observes, that such are not to be reckoned among the real citizens of Sion; for he, the real citizen, "speaketh the truth in his heart, he backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour;"† and in the fiftieth Psalm we have the following sharp rebuke of the same evil: "Thou givest thy mouth to evil, and thy tongue frameth deceit: thou sittest and speakest against thy brother; thou slanderest thine own mother's son:" and in the 120th Psalm, David offers up this prayer against the same evil: "Deliver my soul, O Lord, from lying lips, and from a deceitful tongue;" and then adds, "What shall be given unto thee, or what shall be done unto thee, thou

false tongue? Sharp arrows of the Almighty, with coals of juniper." Even among the professors in primitive times, this spirit was unhappily found to exist. St. Paul thus complains against some belonging to the Corinthian church: "I fear, lest when I come, I shall not find you such as I would; and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults." But it is enough further to observe, that it is a direct violation of the ninth command; while the evil consequences which attend a backbiting spirit are incalculable. Chief friends are separated thereby; and the spirit of mutual patience, forbearance, brotherly love, and all these milder graces, which so eminently belong to the Christian character, are entirely forgotten and thrown aside. It were well if all professors would but remember, "that the tongue is a fire,—a world of iniquity:" that it "defileth the whole body, and setteth on fire the course of nature, and is set on fire of hell;" and that "it is an unruly evil, which no man can tame."\*

Now, notwithstanding these evils are so glaring, and the consequences so pernicious, yet there is scarce a backbiter upon the earth who cannot make an excuse for his crime. I mention some of them: "I spoke nothing but the truth; and where is the harm of that?" But we are never in a right spirit, or fit to speak at all, but as we are enabled to *speak the truth in love*. Let such apologists for themselves

\* Rom. i. 29, &c. † Ps. xv. 2, 3.

\* See James iii. 5, &c.



ask their consciences the following question: "Are they ready to repeat the same words, and in the same spirit, they formerly uttered behind your back, when they next meet you face to face?" Besides, as most backbiters speak at random, and by mere report, where would be the harm of going personally to such people, that if falsely accused they may have a fair opportunity of explaining themselves? It is amazing, what astonishing mischief is done by the false colouring that is frequently put upon the words and actions of others, quite the reverse of their real purpose and design!

This sin of backbiting, perhaps, may discover itself by other vehicles, than by the tongue. When the envenomed anonymous letter-writer sends you his rancorous charge, is not he a backbiter? First, You may almost depend upon it, that he is just as free with his tongue as he is with his pen. Then let his charges be ever so cruel and unjust, he gives you no opportunity to speak for yourself, while he perplexes your mind with a thousand suspicions against others, not knowing who this clandestine writer can be. If he writes in a good spirit, need he be ashamed of his name? If he writes in a bad spirit, should he not be

ashamed of himself that he ever wrote at all?

Of the same description, I conceive, are the writers of anonymous pamphlets. I mean so far as the characters and sentiments of individuals are attacked. If such sort of opponents mean a fair and honourable attack, why not first make themselves known to the persons whose sentiments or conduct they design to oppose! If we have no party designs, or any other unjustifiable motives, why secrete our names. And does it not bear the mark of that which is very mean and cowardly, in a very high degree? In short, truth is fair and open, and loves to appear best in the light. Let truth and love be guides to each other, and the world will be a thousand times happier than it is. I find, however, that I am on a subject that will soon outgrow my design. Short papers are best for magazines. I drop these hints that others may take up the same subject, especially as it is so much calculated to promote the general good. May peace be within the walls of all our houses! May peace rest upon Zion universally! And "may the peace of God, which passeth all understanding, keep all our hearts and minds through Jesus Christ our Lord!" *Ev. Mag.*

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## Review of the Eclectic Review.

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Concluded from page 84.

THE Reviewers allege that the "omission of *u* in *honor*, *favor*, &c. militates against a rule adhered to in questionable cases; that of preferring the orthography of the language from

which a word *directly* comes to ours, whatever its origin may have been."

This rule was followed by Dr. Johnson in many cases, with evident propriety, because it best answered

the purpose of writing, which is to represent sounds to the eye, and in many cases, the orthography of words received from the Latin, through the French nation, is best adapted to express the pronunciation, as in the example Johnson gives, *entire*, instead of *integer*.

But to the Reviewers, it may be replied, that retaining *u* does not preserve the French orthography of the words mentioned, which is *honneur*, *fauteur*; and therefore the rule, if just, is not applicable to the case. The French acted with wisdom in adapting the orthography to their pronunciation; and this is an unanswerable reason why the English should *not* follow them, for their spelling does not suit the English pronunciation.

The rule, however, is far from being generally adopted in our established practice; nor can it be adopted as a general rule, for in a multitude of cases, it is impossible to know whether a word was taken originally from the Latin or the French. Indeed a careful inspection of particular words and classes of words will show that no general rule has been followed. We write *legal* and *lateral*. Is this the Latin orthography, omitting the termination? Or is it the masculine gender of the French? If so, why do we write *motive*, *figurative*, *relative*, the feminine gender of the French, and not the masculine *motif*, *figuratif*, *relatif*. If we have followed the Latin in *legal* and *lateral*, why not in *futile*, *volatile*, omitting the termination, *futil*, *volatil*. We have received many words in *ic* from the French *ique*; perhaps *public*, *music*: yet we have conformed to the Greek and Roman originals in the orthography. Words in *ous* deviate from the French as well as the Latin, as *odious*, *precious*. *Nourish*, *flourish*, *debt*, *doubt*, *indorse*, &c. are neither Latin nor French. *Confessor*, *predecessor*, *protector* are from the French *confesseur*, *predecesseur*, *protecteur*, yet always written without *u*; and what crowns the contradictions on this subject, is, that even those, who pretend to follow the French in *honour*, *favour*, depart from it in the derivatives, *honourable*, *favourable*, which the French write without *u*, *honorable*, *favorable*.

The truth is, the history of our

language exhibits a series of contradictions and absurdities, partial corrections, mixed with gross blunders, and repeated efforts of the learned to refine and improve it, without rejecting numberless barbarisms. Formerly all words of the class under consideration were written with *u*; *authour*, *debtour*, *candour*, *inferiour*, *ancestour*, *traitour*, &c. without any reference to the question, whether they were of French or Latin original. The English have retrenched *u* from the whole class, except perhaps ten or twelve. We are pursuing the alteration to a uniform consistent rule; the omission of *u* is now the prevailing usage in the United States; and as far as respects this class of words, it is an improvement which ought to be encouraged.

The Reviewers are far from expecting that the public will approve of some of my corrections of orthography; yet they express their own approbation of particular instances. In general they observe that a lexicographer should adopt the prevailing orthography of the age in which he writes. This rule, if received without qualification, is fraught with mischief to our language. Indeed it is impracticable; for in some classes of words, the usage is not ascertainable, the orthography being unsettled. But the rule itself contradicts the principle adopted in every other branch of literature, that *errors are to be corrected, when discovered or clearly proved to be such*. Dr. Johnson adhered to the rule generally, as laid down by the Reviewers, but not without exceptions. He deviated from the principle—"Quid te exempta juvat spinis de pluribus una?" Why correct one error, when you cannot correct the whole? For in words, where the orthography had been "altered by accident or depraved by ignorance," he held it to be his duty to inquire into the true orthography, by tracing them to their originals, and deciding in favor of the etymology. See Preface to his Dictionary. *I have pursued the same rule; and have attempted only the correction of a few palpable mistakes and incongruities*. Nor ought any lexicographer to decide every case by numbers. When the practice is unsettled, it is his du-



ty to inquire into the original of words, and establish that orthography which is etymologically correct, or which is best suited to give the true pronunciation. In selecting authorities, he ought not to be guided exclusively by a majority of numbers; but when he finds a smaller number who are correct upon principle, he should decide in favor of their practice, in preference to the authority of greater numbers who are evidently wrong. There is an obvious propensity in writers to a regular orthography, a strong inclination to purify the language from its barbarisms, which, in defiance of custom, gradually corrects a mistake, lops off an excrescence, and retrenches superfluity. Thus, since the days of Dr. Johnson, *publick*, *musick*, *politick*, &c. have lost the *k*; *deposit* and *reposit*, have lost *e*; *u* is retrenched from many words, as *ambassador*, *error*, &c. and the merchant who should follow Johnson's spelling of the words *ensurance*, *endorsement*, would not escape ridicule. Some of the greatest authors in the English nation wrote *examin*, *determin*, *imagin*; among these are Camden in his *Britannia*; Lhuyd in his *Archeologia*, and Davenant on the revenues of England. Newton, Camden, Lhuyd, Hooke, Prideaux, Whiston, Bolingbroke, Middleton wrote *scepter*, *theater*, *sepulcher*, &c. Pope, Dryden, Hoole, Camden, Thompson, Goldsmith, Edwards' *Hist. of W. Indies*, Gregory, &c. wrote correctly *mold*, for *mould*. How shall these diversities be prevented? A certain part of writers will spurn the chains of authority, and prefer correctness to custom; while others from indolence, convenience, or ignorance, will follow their lexicons. There is therefore but one plain rule for the lexicographer to pursue, that of determining doubtful cases by etymology or analogy. A regular orthography, or that which falls into established analogies, is the highest authority; and to this, after some struggles with habits, men will ultimately submit.

Is it not the most mischievous doctrine, that we must be bound by common usage, whether right or wrong? Must we sanction the most obvious errors, and add our authority to ren-

der them perpetual? What, because former writers were negligent, or failed of arriving at truth, by ill-directed researches, are posterity obliged to recognize their mistakes? The Reviewers themselves have decided this principle, in their remarks on *each* and *either*; for they say, "if Saxon writers, and the translators of the Bible confounded the proper meanings of these words, did they bind all their posterity to do the same?" In that case the question is inapplicable, for no such confusion is found. But the Reviewers, in one case, admit the right in posterity to alter, correct and improve language; which right, in another case, they deny.

But I will never degrade the business of lexicography, by complying with the erroneous principle of adhering, in every case, to common usage. I will not, like the English lexicographers, sanction what is admitted, on all hands, to be wrong. What, shall I admit the barbarous word *comptroller*, because this orthography can claim the authority of common usage? Shall I, like Johnson, introduce it with the authority of Shakespeare, Temple, and Dryden? Far be from me such a dereliction of my duty. The lexicographer's business is to search for truth, to proscribe error, and repress anomaly. This is the only direct and easy method to purify our language from the corruptions and barbarisms entailed upon it by the Norman conquest, and by the ignorance and negligence of writers. Few men have an opportunity to investigate the origin of words. Most men even of letters confide in the de-

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\* I take this opportunity to correct a mistake in the Preface to my Dictionary, page 17; in which I have represented Johnson as having mistaken the etymology of this word. This is an error occasioned by my misapprehending his meaning—an error, I believe, that has been common. Johnson mentions the mistake of others; but by setting down *comptroll*, and its derivatives, with the exemplifications, he has, directly contrary to his intentions, spread the use of this orthography—as gross a blunder as ever was made.

eisions of lexicographers; for which reason the compilers of dictionaries should not be "dabblers in etymology," as many of them have been; but men of deep research, and of accurate philological knowledge. Compilers of this character, instead of transcribing and sanctioning the errors of writers, who had no authority but the errors of their predecessors, who have immemorably copied the same mistakes, would gradually acquire a dominion over practice, subdue its anomalies, and improve the language.

The Reviewers remark, that in speaking of pronunciation, I have passed no censure on the *accenuation* and *grachulation* of Walker, nor on the *furnichur* and *multichood* of Sheridan, which they condemn. But the Gentlemen misapprehend my motive in making a comparison between Sheridan, Walker and Jones, in the class of words to which they refer. It was not for the purpose of censuring either; but to exhibit the diversities of practice and opinion among standard authors. I can however assure the Reviewers, that in the instances mentioned, as in many other words, I do heartily agree with them in giving the preference to Jones.

In respect to the pronunciation of words, the Reviewers concur with my criticisms, in some instances, and dissent from them in others. The next club of Reviewers will probably give a directly contrary opinion. The fact is, no country, city, village or private club can be found in which all the individuals can agree upon the pronunciation of certain words. All men prefer the pronunciation to which they have been accustomed. The preference is determined by habit, rather than by principle; except in young men ambitious of fame, who seek to imitate the pronunciation of some popular speaker, upon the stage or at the bar. But the lexicographer should not be misled by his habits, nor biassed by the caprices of eminent men. The lexicographer who attempts to change the common pronunciation of words, upon the authority of a distinguished player, or a "great luminary of the law," precludes the possibility of uniformi-

† See Walker, under the word record.

ty in national practice. This eagerness to give books a currency by imitating particular men of popular fame, tends to unsettle established usages, and keep the language in perpetual fluctuation.

The effort of the Reviewers to vindicate the English practice of giving to *a* its long sound in *angel*, *ancient*, which is also the practice in some of these states, is beyond measure feeble. What, "a strong accent" give to *a* its long sound, in *angel*, *ancient*, and not in *angle*, *anguish*, *annual*, *angry*, *anchor*, *anecdote*, &c. ! Surely the Gentlemen cannot be serious. It is far better to admit the real fact at once, that the practice is a departure from the original sound of the letter, in Greek and Latin, and from the analogies of other English words. Let me add that the Americans do not pronounce *a* in *angel*, *ancient*, as they do in *command*.

In the criticism upon the orthography of *though* the Reviewers may be correct; and this is the only point in which their strictures wear to me an appearance of correctness. I had well weighed the facts which they have suggested. The original orthography, *theah*, *thel*, *thoth*, I had examined, and carefully considered the primitive guttural sound of *h*. Still I am not satisfied with Mr. H. Tooke's opinion that *theah*, and *thof* are from the same root. *Thof* is certainly the imperative of *thafian*, to allow; but I have a strong suspicion that *theah* is from the same root as the Latin *do*, *dare* to give—in the imperative *da* or *tha*, which we see in the Celtic *daigham*. But I prefer the orthography, *tho*, as it gives the pronunciation, without obscuring the etymology, and makes an obvious distinction to the eye, between *though* and *through*.

On the subject of a repugnance among the learned to a reformation of orthography, I wish to be indulged in a few general remarks.

1st. My own attempts go no further than a correction of obvious errors and inconsistencies.

2d. Philosophical precision in orthography is found in no modern language, nor is it necessary.

3d. The material anomalies in the orthography of the English language might be corrected without



any new characters ; without rendering any book useless, and without occasioning any difficulty to elderly people. The schemes of Sir Thomas Smith, Dr. Gill, Dr. Franklin and others which have been offered, create difficulties which are needless, and which must forever prevent their success. If any general effort were to be made to effect the object, I could present a scheme, for the purpose, of far greater simplicity.

4th. The friends of English literature have a deep interest in reforming the orthography of the language, for its irregularities are among the greatest obstacles to the diffusion of it in foreign countries. This circumstance has had a material influence in retarding the study of English among foreigners, and giving a preference to the French. The French is far inferior to the English, in copiousness and strength ; indeed the French is inferior to most languages in Europe. Yet the French nation have had the address to spread the knowledge of their language, so that it is, in a manner, a common medium of intercourse in Europe, and in some parts of Asia.

Few men seem to have observed the connexion of this extension of the French language with the political views of the French government, and its influence upon the manners and morals of other nations. The French language is unquestionably one of the principal instruments of extending the influence of the nation from the Ganges to the wilds of America. The natives of France are spread over the habitable globe. Not a country, city, or town, and scarcely a village can be named, in which we may not find Frenchmen, who, either in the characters of ministers, consuls, merchants, travellers, refugees, teachers of their language, painters, dancing masters, fencing masters, music masters, or barbers, are spreading a knowledge of their language, introducing frivolous amusements and levity of manners, or securing political attachments with a view to some national advantage. In no country can the French government want influence, where a party of friends is not previously secured to their hands ; and the late events in

Europe demonstrate that the general diffusion of the French language has been the pioneer to their arms. Yet with all these lessons of experience, the English, whose very existence is menaced by the power of France, are so little sensible of the policy by which her influence and dominions have been extended, that they cannot establish a college even in India, without attaching to it French professors. The people of the United States fall into the same current of fashionable error ; and our sons and daughters are taught to believe, that a knowledge of the French language, like French cotillions, is essential as a polite accomplishment. Little as men are accustomed to reflect upon the remote or primary causes of great revolutions, we may be assured that the French language has been a principal instrument by which the government has divided the citizens, and vanquished the armies, of the neighbouring states ; while it has propagated the most licentious manners, and the most detestable system of political principles.

To pave the way for this extension of their language, the French had the policy to refine and improve it, by purifying its orthography, and reducing it to a good degree of regularity. In short, they first removed the chief obstacles to the easy acquisition of their language by foreigners ; and without this previous measure, their efforts would have been unavailing.

The English pursue a different line of conduct ; and with a far more excellent language ; with more extensive colonial establishments ; with an unlimited commerce, and all the motives to extend their influence, which any nation can have, they take incredible pains to retain in their language, the anomalies which offer almost insurmountable obstacles to its progress among foreigners. Every suggestion of a reformation is repelled by the dogmas of Dr. Johnson, or other writers, that "change is inconvenient, even from worse to better, and that there is in constancy and stability a general and lasting advantage, which overbalances the slow improvements of gradual correction." These positions, with-

out great modification, are not true, and would be as applicable to the Laplanders and Caffres, as to the English. The principles are just only when they apply to things in themselves indifferent, in which custom is the only ground of right or propriety. They are true as they regard the formation of language, and the words used as symbols of ideas. But when oral languages are formed, and characters have acquired a particular sound or use, it is no longer a matter of indifference which characters are used for particular sounds. In this case also the convenience is on the side of change. The amount of all the trouble attending a reformation would not equal the inconveniences, which are encountered every month in teaching an anomalous language. In short, the principles, as laid down and perpetually repeated by men of letters, if they had been adhered to in practice, would have interrupted all improvement, and chained men to the condition of savages. The true principle to be settled in every question of change, is, whether the advantages overbalance the inconvenience; and on this question, in this case, there can be no doubts. In regard to the propagation of principles of freedom, the arts, sciences, and manufactures; in regard to every thing which exalts mankind and tends to diffuse the blessings of civilized society; the improvement of our language deserves the united efforts of the learned, and the encouragement of government.

Further, the friends of the Christian religion have an interest of vast moment in the improvement of our language, as an instrument of propagating the gospel.

The colonial establishments of the English, and the missions for preaching the gospel, in the remotest parts of the earth present to the friends of religion, science and civilization, a most animating prospect. In Asia, Africa, and the South Seas, the English are laying the foundation of empires, which shall consist of their descendants; but the diffusion of their language among foreigners will be greatly retarded by the difficulty of learning it; an obstacle which

might be removed with less effort of a few distinguished characters, than is necessary to carry into effect the object of a single missionary society.

A language, in which a large part of its words are so written, that the characters are no certain guides to the pronunciation, a language which may be called a compound of alphabetical writing with hieroglyphics, can never make its way extensively among foreigners.

I will only remark further, that the opposition to a correction of our orthography is confined, in this country, to the learned. The great body of the people are so much perplexed with the difficulties of learning to spell, that they desire a reformation, and would readily embrace it. They know not from what cause such irregularities originated, and cannot conceive why they are permitted to exist. I have been repeatedly solicited to undertake the task of reformation; but men of letters, who encourage every other improvement, resist all attempts to improve the orthography of the language—*Quædam imo virtutes odio sunt.* Tacitus.

The Reviewers recommend to me, before I execute the etymological part of my undertaking, to study the various dialects of the ancient British language, and name Lhuyd's *Archeologia Britannica*, as the best elementary work on the subject. I sincerely thank the gentlemen for their advice, and for any assistance which they or other English gentlemen will afford me. But the gentlemen are informed that I have already studied Lhuyd, with diligence, and probably with success, as I have found many of the radical words, not only of English and French, but of the Latin, which had escaped the observation of others. I have also made discoveries calculated to illustrate some points of ancient history. It is my earnest desire to prosecute my designs to a useful conclusion; but my means are scanty, the labour Herculean, and the discouragements numerous and formidable.

N. WEBSTER.

New-Haven, June 10, 1807.



## Review of New Publications.

*The New Cyclopædia : or Universal Dictionary of Arts and Sciences : Formed upon a more enlarged plan of arrangement than the Dictionary of Mr. Chambers. Comprehending the various articles of that work, with additions and improvements : Together with the new subjects of Biography, Geography, and History ; and adapted to the present state of literature and science. By Abraham Rees, D. D. F. R. S. Editor of the last edition of Mr. Chambers' Dictionary. With the assistance of eminent, professional gentlemen. Illustrated with new plates, including maps, engraved for the work by some of the most distinguished artists. First American edition, revised, corrected, enlarged, and adapted to this country, by several literary and scientific characters. Philadelphia. Samuel F. Bradford. Vol. I. Part I.*

In entering upon the review of a publication so extensive and important, as an Universal Dictionary of the Arts and Sciences, we deem it not improper to mention some of the characteristics, which ought to distinguish a work of this kind, that it may effect, as far as possible, the beneficial purposes, which alone give it a claim to patronage. No objections, we presume, can be justly made to the propriety of such a delineation, as it will obviously assist both ourselves and our readers, in the different stages of our progress.

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A Cyclopædia professes to give a brief, though, in a great measure, a satisfactory account, not only of the Arts and Sciences, properly so called, but also of those branches of knowledge, which derive most of their importance from daily use. Indeed the advantage most expected and desired, by subscribers in general, is that which results from having within their reach a manual, by which they may satisfy their curiosity, correct their mistakes, and, upon a hasty reference, gain that information, which may be immediately useful. The adept in science, and the accomplished scholar, while prosecuting their studies, have recourse rather to the original treatises, in which most of the advances in science, and inventions in arts, are made known to the world. The UNIVERSAL DICTIONARY may more properly be compared to a vast magazine, filled by the industry of man, and containing supplies for ordinary wants, and materials for future labour, than to a magnificent palace, or a solemn temple. To such a work as this of Dr. Rees, the artisan, the navigator, the merchant, the traveller, and the agriculturist, as well as those who are engaged in the learned professions, recur for the acquisition of that general knowledge, which few, if any private libraries contain, and which every man of extensive views must, at some period, find necessary. Hence the first publication of an Encyclopædia was hailed by

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the scientific part of mankind, as an improvement of high and distinguished importance to the cause of learning.

That one compilation cannot contain all that has been written, nor even all that has been well written on every subject, is sufficiently obvious. It is necessary, that the scientific heads should be treated with peculiar caution and ability. A small mistake in a chain of arguments, in a demonstration, or in an experimental process, may terminate in absurdity. Clearness in every thing, intended for instruction, is an indispensable requisite; and this indeed is an excellence, in which the copier and abridger may be supposed to surpass the author and inventor. The author himself, having a clear conception of his own ideas, naturally imagines that he communicates them clearly to others, which is not always the fact, but the copyist, who in this respect stands in the place of the reader, and perceives his obscurities of style, or ambiguities of expression, may easily correct them.

The articles of biography are of primary importance. This species of writing is the most useful branch of history. The biographer ought therefore to possess the qualities, which constitute a good historian, but especially a fixed and inflexible regard to truth; and uniformly to reject every thing, which savours of sectarian bigotry, or the animosity of party.

But above all, the Editors of a Cyclopædia ought to be careful, as friends to their fellow men, and servants of their Maker, to admit nothing, which will natur-

ally tend to undermine the great foundations of morality and religion. A sincere Christian, writing on almost any subject, will show to his readers, on which side he ranks himself, in the great contest, which has always existed in the world, between the friends of God and his enemies. Such has been the practice of many of the most resplendent luminaries of English literature; and such will continue to be the practice of those, who feel a solemn responsibility for all their actions, and particularly for those actions, by which the rising generation may be materially influenced. Let us not be misunderstood to approve of that species of cant, by which religion is irreverently dragged into every paragraph, however incoherently, and unnecessarily, and the same hackneyed observations are repeated on a thousand different occasions, where they neither elucidate, nor enforce; where they give neither strength to argument, nor animation to piety. Let Christians profit by the plans, and the diligence of infidels. It is well known, that the enemies of revelation during the last half century have employed all their ingenuity and strength in every species of publication, to infuse and spread their malignant theories through the world: and that in Dictionaries and Encyclopædias, they have found an ample field for their purpose. No walk of literature has been secure from their open assaults, or insidious ambuscades. It is therefore of peculiar importance, that the friends of truth cast not away the weapons, which Providence may put into their hands, and that they be



constantly mindful of the cause, which they are bound to support ; and of the means, which may be used with most success.

These are some of the most important characteristics, which we would wish to find in a Universal Dictionary. We shall now briefly mention some of the improvements, which the public has a right to expect in this American edition.

The American Editor, in his advertisement states, that he "has engaged, in the various departments of science and literature, the assistance of gentlemen, whose talents and celebrity do honour to their country, and will essentially enrich this great and important work. Several important additions and corrections have been made to the present part ; [Part I. Vol. I.] sometimes in the body of an article, without any distinguishing mark, but most generally at the end, and enclosed in crotchets." Anxious for the honour of American literature, we received this information with mingled pleasure and solicitude. On examination of the first half volume, in reference to the *additions* and *omissions* made by the American Editor, in conformity to his original plan, we are free to make this general remark, that, with few exceptions, both have been judicious, and real improvements of the work. But loud, and we think unreasonable, complaints were raised against the Editor, on account of his omissions in some particular articles, and against the plan of omitting any part of the English edition. These complaints induced the American Editor to change his

first plan, and to pledge himself in the remainder of the work, to retain the whole of the English copy, and to enclose all additional matter in crotchets. The principles, which are to govern the gentlemen employed by the Editor, to examine and remark on the articles, which relate to morals and theology, are announced in the following words :

"Since, indeed, it has been determined that nothing which appears in "Rees' New Cyclopædia" shall henceforth be omitted in the American edition of the work, we thought it incumbent to avow, and we have accordingly here avowed, the principles which will govern us in examining and remarking on the moral and theological opinions which it exhibits. We are sensible that this is an arduous, an important, and a delicate duty. We have approached it not without undissembled diffidence in our ability to discharge it worthily. In its execution we believe that we can promise *diligence* and *vigilance*; and we shall endeavour not to transgress the prescriptions of decorum, the laws of candour, nor the demands of Christian meekness. With all this, however, we believe it to be perfectly consistent to say, that it will be matter of little concern to us in what class of living literary merit the name may be enrolled, or in what niche of the temple of fame the statue may be found, of him who has touched irreverently the hallowed depository of God's revealed will. In the best manner we can, we will withstand his audacity, expose his impiety, and invest him with his proper character : for we believe with Young, that "with the talents of an angel, a man may be a fool." Those who sympathise with heretics and infidels will in vain endeavour to turn us from our purpose. Our work is sacred and we dare not slight it. Our responsibility is not only to man, but to God."

We are, on the whole, pleased with this change in the plan of the Editor, as it removes all ground of complaint against him

or his assistants, of partiality in deciding on the parts to be omitted; as it also affords opportunity for stating both sides of a question, in "matters of doubtful disputation;" and especially as we feel a confidence that sufficient antidotes will be provided against all the poisonous sentiments and insinuations, which are scattered through the English edition. Some inconveniences, however, will evidently result from this restriction. It will of necessity considerably increase the size of the work. The article *America*, for example, has been enlarged to nearly twice its original size; and principally for the purpose of contradicting and disproving false statements, copied from interested, partial, or ignorant, romantic travellers. Had these statements been either wholly omitted, or at once corrected, the article would have been much contracted, and freed from that controversial form in which it now appears.

Another inconvenience, attending the execution of this new plan is, that it naturally leads to unnecessary controversy, and will, we apprehend, sometimes lead to *bitter* controversy. The article *Abernethy*, would probably have led to this, had it not been altered previously to the adoption of the present plan. In that article, as it appears in the English edition, some violent partisan has embraced the opportunity to censure, in the most reproachful language, a whole order of respectable men. The American Editor, by a few omissions and alterations, has judiciously expunged from the article this extraneous and offen-

sive matter. Some of the sentences, left out, however, we think should have been retained, and we unfeignedly regret their omission. Still we think this distinguished character stands uninjured, and sufficiently high, as delineated in the American edition; unless any should think it necessary to the perfection of a biographical sketch to anticipate the judgment of the great day, presumptuously to usurp the prerogative of Heaven, and pronounce the sentence of the final Judge.

In the article of *American Biography*, the publisher, in his advertisement, announces his determination to make such arrangements as shall lay claim to some degree of originality. This promise, if punctually fulfilled, will doubtless enhance the value of the work, in the opinion of every American, who looks with reverence and affection on the long list of venerable names, which shed a lustre over his country. When we consider our means of information with respect to the characters of our most celebrated men, it is natural to expect that material additions will be made to this most interesting branch of knowledge.

The geographical articles, which relate to this country, it may also be justly expected, will receive great improvements. Not only our distance from Europe, but the rapidity, with which alterations take place in our population, wealth, and national greatness, renders it highly improbable, that a correct and impartial description of the United States will ever be given by foreigners. To this part of their



duty, therefore, it is hoped, the American Editors will sedulously apply themselves.

The two last subjects derive no inconsiderable importance from the fact, that a surprising and unaccountable ignorance of this country prevails among the learned, as well as the vulgar, in England. There are individuals, no doubt, who regard us in a point of view more conformable to truth; but the most chimerical tales, and the most preposterous falsehoods, when *we* are the subjects, are received by many even of the *literati*, with all the credit and deference, due to grave history. Even the despicable vulgarity of a Parkinson, the unprincipled and empty raillery of a Moore, as well as the more credited misrepresentations and partial statements of a Weld, contribute to give a false and unfavourable view of our national character. It is indeed astonishing, that men of sense could be deceived, as they *repeatedly have been* with respect to us, by representations supported only by the assertions of the most worthless of men, whenever they undertake to publish what they call Travels. To repel all this calumny, no method so effectual can be adopted, as to publish the facts, which relate to our schools, our religious institutions, our industry, and general improvement, and the various wise measures, adopted by our forefathers, to promote the prosperity of their children. These and many other particulars, at which we have not hinted, will properly find admission in some part of the work before us.

As the principal aim of the Panoplist is to communicate mor-

al and religious information and instruction, we shall, in the following review, pay a marked attention to subjects of this nature; not, however, withholding such reflections on any other topic, as may promise to be useful.

The foregoing remarks have originated from a consideration of the importance of the work, under review, and are such, as strike the mind without any reference to the manner, in which that work is executed. The reader shall be detained no longer from our critical observations.

On examining the first part of Vol. I. it is with no common pleasure, that we are enabled to bear direct and honourable testimony to the style of its execution. The paper, the type, the engravings, and the accuracy of the printing, will not, it is believed, suffer by comparison with any similar work, with which we have any acquaintance. In saying this, no more than a just tribute is rendered to the care and industry of the Editor.

Yet there are some articles of small importance, in which improvements might be made. It would be an alteration of some convenience, if the subject or article treated of first, in each column, were noted in the margin at the top of the page. This has been done in other works of this kind, and facilitates the use of such a Dictionary. It is well too for the sake of easy reference, to be able to note the page; and, as the trouble of printing two or three figures is so trifling, we can see no objection to it. Every alteration ought to be made, which will so often save even a few seconds of time in the course of a man's life.

We suggest one thing more, which we have never seen in any similar Dictionary ; and that is, when there is reason to fear an inexperienced reader will find difficulty in *pronouncing* a word, the true *pronunciation* might be expressed, by spelling it according to the natural powers of the letters in English. It is well

known how differently foreign names are pronounced from what an Englishman would imagine, were he to regard the orthography alone. Hence arises the striking disagreement in pronouncing them, observable among persons of education.

To be continued.

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## Religious Intelligence.

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*The friends of missions and the followers of Him, who commanded his disciples to "love one another," will be gratified with the following extract of a letter from an American gentleman in London, dated May 20, 1807.*

"THE last week would have been a very interesting week to you, had you been in London. It was the grand Jubilee of serious Christians throughout England. Perhaps there is no meeting in the world so interesting, as the meeting of the Missionary Society. To see thousands of private Christians, and hundreds of Christian ministers, uniting on this delightful occasion is a sight peculiarly grateful to every serious mind. On Wednesday morning, May 13, the services commenced at Surry Chapel, a very large, commodious building, where the celebrated Rowland Hill preaches. After the church service was read by Mr. Hill, Mr. Newton of Witham delivered a very judicious discourse from the words, "All nations shall call him blessed." I presume there were about four thousand souls present, and among them between two and three hundred ministers. The collection at the door was 255*l.* sterling. In the evening the service was at the Tabernacle, a place of worship built by Mr. Whitefield, which is larger than Surry Chapel. Mr. Tack of Manchester preached an excellent sermon from Isaiah xxvii. 6. The collection here was 142*l.*

Thursday morning a most interesting report of the missionary society

for the last year was read at Haberdasher's Hall by the secretary, (Rev. Dr. Burder.) It contains an abundance of important information. This meeting closed with a short address by Mr. Hill of Homerton, considering the missionary society as the cause of humanity, the cause of truth, and the cause of God. In the evening Mr. Griffin of Portsea preached a most valuable sermon, at Tottenham Court Road Chapel upon the signs of the times, as favourable to missions: "The time to favour Zion, the set time is come." The congregation at this place was larger, than at either of the others. The collection was about 150*l.*

Friday morning at St. Saviour's Church in the Borough, Dr. Draper of the Church of England delivered a truly catholic discourse from Matt. xxviii. 18—20, which I heard with very uncommon pleasure. The collection was about 150*l.* In the afternoon we went to Sion Chapel to close the solemn services, in which we had been engaged, by commemorating the death of our common Lord, by celebrating together the riches of redeeming love. Can you conceive a more delightful sight, than two thousand five hundred Christians, of different denominations, sitting down at the same time, at the table of their Lord, and thus publicly professing their attachment to Jesus, and their love to one another? The Rev. Dr. Haweis presided on this interesting occasion. Several ministers exhorted, several engaged in prayer, and thirty or forty



were employed in distributing the elements. The collection was 160l.\*

Thus closed one of the most solemn and interesting scenes I ever witnessed. Many ministers, I trust, have returned to their congregations more animated with zeal for the Redeemer's cause than they were before. The prayers of all good people in our dear country will no doubt be offered up to the throne of grace, for such a useful, such an extensive, such a blessed institution, as the Missionary Society. Let us fervently pray, that those excellent men, who have left their native land, with all its comforts, to engage in the dangers, the trials, and the arduous duties of missionary labours, may be supported by that Being, who can make water to flow from the flinty rock, and who can make the wilderness to blossom as the rose; that they may go out with joy, that they may be led forth with peace; then shall the mountains and the hills break forth into singing. Instead of the thorn, shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for a sign, that shall never be cut off. Hasten the time, Lord Jesus!"

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EXTRACT OF A LETTER FROM THE  
REV. CHARLES COFFIN, VICE PRESIDENT  
OF GREENVILLE COLLEGE,  
TENNESSEE, TO A PARTICULAR  
FRIEND IN NEW ENGLAND. DATED  
MAY 6, 1807.

Dear Sir,

It gives me pleasure to inform you, that at our late examination and exhibition spectators were apparently unanimous in the opinion, that the students evidenced important ad-

vancement both in scholarship and public speaking.

But a scene of much greater moment took place in the vacation, for which you will warmly unite with us in grateful acknowledgments of the triumphant power of divine grace and truth. Union Presbytery, in which for some months Mr. B. and myself have had a regular standing as members, had a session at Greenville, according to previous appointment; and such a reviving season I never enjoyed before, since our arrival at the College. You know the common practice of Presbyterians is to have public worship for several days on a sacramental occasion. Wishing our ministerial brethren from a distance to be heard by the people here as often as possible, we have gladly conformed to the prevailing custom, though with singular exemption from those disorders, which in some parts have greatly marred the visible beauty and comeliness of the church. Public exercises commenced at Mr. B.'s meeting house on Friday afternoon; two sermons were preached there on Saturday, two on Sabbath day, one on Monday, and two at the College on Saturday and Lord's day evenings. We have reason to be thankful that our brethren came to us "in the fulness of the blessing of the gospel of Christ; that they did not shun to declare the whole counsel of God; but that speaking the truth in love, they in meekness instructed those that opposed, and commended themselves to every man's conscience in the sight of God." We have reason to believe that through the divine blessing much good has been done. On Sabbath noon the sacrament of the Lord's Supper was administered. About 70 persons communed; and to the joy of our souls, Mr. W.'s former people, who have heretofore unanimously declined to commune with us, were included in the number. It is remarkable, that the ministers were so enabled to exhibit the spirit of the gospel with its doctrines and institutions, that where opposition is not subdued, its mouth is shut. It would have afforded you high gratification to have witnessed, on the late occasion, the fidelity of the ministers and the solemnity of the people; to have heard those truths, which have here been

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\* "The expenditure of the missionary society last year was £6200. The society has a seminary at Gosport, under the care of Rev. Mr. Bogue, where there are now 13 students preparing for missionary service." It should be observed, to the praise of many wealthy Christians in London, that during the missionary services, there are as many as thirty houses of private Christians open for the reception of any ministers who choose to come.

wrathfully controverted for so long a time, inculcated with a simplicity, affection and zeal, over which, it appeared, a knowledge of the past could have no power, either to disturb or control. Beholding in such circumstances more than 400 persons rapt in the most profound attention, not a few shedding tears, and a general face of awe and candour on the whole assembly, you would surely have said, "God is in his holy temple."

After the forenoon sermon on Monday, which was intended to open the session of Presbytery, John Gloucester, a freed black man, delivered, as part of his trials for licensure to preach the gospel, a popular discourse in the hearing of the people and of the Presbytery, with which every body was well pleased. He was awakened and converted, we believe, some years ago under Mr. Blackburn's preaching, while a slave. Mr. B. has obtained for him his liberty at the price of 600 dollars, 200 of which remain to be paid. With the advice of Presbytery, Mr. Balch invited him to come and study grammar, geography, &c. in the college, and board with him. We have instructed him and supplied him with books gratis. He has endeared himself to all classes of religious people in the neighbourhood, and bids fair to make a very faithful and acceptable minister of the gospel. His several parts of trial were satisfactory to the Presbytery, as far as pursued, and he has gone on to the General Assembly to be at their direction. Mr. Blackburn, who is our commissioner to that body this year, expects to have him licensed under peculiar advantages for extensive usefulness. He is indeed a genius, an orator, a man of modest and engaging address, well acquainted with genuine good breeding, and, we trust, of more than usual Christian experience. White people think the word of God comes with power from his black lips. We have two members of college, whom we expect hereafter to become able and faithful ministers of the New Testament.

The above mentioned Presbytery includes eleven ministers; and I candidly think some of them are worthy to be ranked among the most instructive and moving preachers that I have ever heard. The session from begin-

ning to end was perfectly harmonious.

I am, &c.

C. COFFIN.

#### INDIA.

We have been favoured with an account of the state of religion in some parts of our Indian Empire, by a most intelligent eye-witness, a Clergyman of the Church of England, which we shall give chiefly in his own words, as contained in a Letter to a Friend in this Country. The observations were made in the course of a journey by land, undertaken during the last year, from Bengal to Cape Comorin.

"When in the province of Orissa," observes our traveller, "I visited the celebrated Hindoo Temple of Juggernaut. I passed about ten days in making observations on it. Juggernaut appears to be the chief seat of Moloch in the whole earth, and the centre of his dominions in the present age. The number of his worshippers is computed by hundreds of thousands. Four thousand pilgrims entered the gates with me, on the day previous to the grand festivals of the Rutt Iatra at Juggernaut. There I first saw human victims devote themselves to death, by falling under the wheels of the moving tower in which the Idol is placed. There I saw the place of skulls, called Golgotha, where the dogs and vultures are ever seen expecting their corpses. There I beheld the impure worship of Moloch in open day, while a great multitude, like that in the Revelations, uttered their voices, not in Hosannahs, but in yells of applause at the view of the horrid shape, and at the actions of the high-priest of infamy, who is mounted with it on the throne. Exhausted and disgusted with the daily horror of the scene, I hastened away from it. How different is that valley of Hinnom from the scene which at this moment presents itself to me here among the Christian churches of Tanjore! Here there is becoming dress, humane affections, and rational discourse! Here the feeble-minded Hindoo exhibits the Christian virtues, in a vigour which greatly surprises me! Here Christ is glorified; and this is the scene which now prompts me to write.



"But I ought first to inform you, that I have visited other places where the Gospel is preached to the Hindoos. In some parts of the Deccan the newly-converted Christians have suffered persecution. This persecution has, however, been thus far useful, that it shews the serious change of mind in the Hindoo who can bear it. For it is often alleged in India, that the Hindoo can never be so much attached to Christ, as the Bramin is to his Idol.

"When I was at Tranquebar, I visited the church built by the pious Ziegenbalg. His body lies on one side the altar, and that of Grundler\* on the other. Above are the epitaphs of both written in Latin, and engraved on plates of brass. The church was consecrated in 1718, and Ziegenbalg and Grudler both died within two years after. I saw also the dwelling-house of Ziegenbalg. In the lower apartment are yet kept the registers of the church. In them I found the name of the first heathen baptized by Ziegenbalg, and recorded by himself in 1707. I also saw old men whose fathers saw Ziegenbalg. I first heard in Ziegenbalg's church, and from the pulpit where he preached, the Gospel published to the Hindoos in their own tongue. On that occasion they sung the Hundredth Psalm to Luther's tune. To me it was an affecting scene. Tranquebar, however, is not now what it was. It is only the classic ground of the Gospel. European infidelity has eaten out the truth like a canker. A remnant indeed is left, but the glory is departed to Tanjore. When I entered the province of Tanjore the Christians came out of the villages to meet me. There first I heard the name of Swartz pronounced by a Hindoo. When I arrived at the capital, I waited on Mr. Kolhoff, the successor to Mr. Swartz. There also I found two other Missionaries, the Rev. Dr. John and Mr. Horst, who were on a visit to Mr. Kolhoff.

"On the same day I paid my respects to the Company's Resident,

\* See *Christ. Obser. Vol. for 1806, p. 308 and 607. These two men were the first Protestant missionaries to India.*

who informed me, that the Rajah had appointed the next day, at twelve o'clock, to receive me. Immediately on entering, the Rajah led me up to the portrait of the late Mr. Swartz, and discoursed about that good man, and of his present happiness in a heavenly state. I then addressed the Rajah, and thanked him in the name of Christians in Europe, and in India for his kindness to the late Mr. Swartz, and to his successors, and particularly for his recent acts of benevolence to the Christians residing within the province of Tanjore. He has erected a college for Hindoos, Musselmen, and Christians, in which provision is made for the instruction of fifty Christian children. Having heard of the fame of the ancient Sanscrit and Marattah library of the kings of Tanjore, I requested his Excellency would present a catalogue of its volumes to the College of Fort William. The Bramins had formerly remonstrated against this being done; but the Rajah was now pleased to order a copy to be made out, and I have it already in my possession. It is voluminous, and in the Marattah character, for that is the language of the Tanjore Court.

"Next day I sat some hours with the Missionaries, conversing on the general state of the mission. They want help: their vineyard is increased, and their labourers are decreased. They have hitherto had no supply from Germany in the room of Swartz, Ixnicke, and Gericke, and have no prospect of supply. It appears to me that the glory is departed from Germany, and God has given it to England. Last Sunday and Monday were great days with the Christians at Tanjore. It being rumoured that a friend of the late Mr. Swartz had arrived, the people assembled from all quarters. On Sunday morning, three sermons were preached in three different languages. At eight o'clock we proceeded to the Church built by Mr. Swartz within the fort. From Mr. Swartz's pulpit I preached in English, from Mark xiii. 10. 'And the Gospel must first be published among all nations.' The Resident, and other Gentlemen, civil and military at the place, attended, and also the Missionaries, Catechists, and

English troops. After this service was over, the native congregation assembled in the same church, and filled the aisles and porch. The service commenced with the Common prayer, read by an inferior minister, in which all the congregation joined with loud fervour. A chapter of the Bible was then read, and a hymn of Luther's sung. Some voices in tenor and bass gave much harmony to the psalmody, as the treble was distinguished by the predominant voices of the women and boys. After a short extempore prayer, during which the whole assembly knelt on the floor, the Rev. Dr. John delivered an eloquent and animated sermon in the Tamul tongue, from these words, 'Jesus stood and cried, If any man thirst, let him come unto me and drink.' As Mr. Whitefield, on his first coming to Scotland, was surprised at the rustling of the leaves of the Bible, which took place immediately on his pronouncing his text, so I was here surprised at a noise of a different kind, viz. that of the iron pen engraving the palmyra leaf. Many persons had their ollas in their hands writing the sermon in Tamul short hand. Mr. Kolhoff assured me, that some of them are so expert in this, that they do not lose one word of the preacher; and the sermon of the morning is regularly read in the evening by the Catechist from his Palmyra leaf.

"Another custom obtains which I may mention. In the midst of the discourse, the preacher puts a question to his congregation, who respond, without hesitation, in one voice. The object is to keep their attention awake; and the answer is generally prompted by the minister himself. Thus, suppose he is saying, 'My dear brethren, it is true you are now a despised people, being cast out by the Bramins, but think not that your state is peculiar; for the Pharisee and the worldly man is the Bramin of high and low cast in Europe. All true Christians must lose their cast in this world. Some of you are now following your Lord in the regeneration, under circumstances of peculiar suffering; but let every such one be of good cheer, and say, I have lost

my cast and my inheritance among men, but in heaven I shall obtain a new name and a better inheritance through Jesus Christ our Lord.' The minister then adds, 'My beloved brethren, what shall you obtain in heaven?' They immediately answer in one voice; 'A new name and an inheritance thro' Jesus Christ our Lord.' It is impossible for a stranger not to be affected at this scene. Children of tender years inquire of each other, and attempt the responses. This custom is deduced from Ziegenbalg, who proved its use from long experience.

"After the Tamul service was ended, I returned with the missionaries into the vestry or library. Here I was introduced to the elders and catechists of the Church. Among others came Sattianaden the celebrated preacher. He is now stricken in years, and his black locks have grown grey. As I returned from the Church I saw the Christian families going back in crowds to the country, and the mothers asking the boys to read passages from their ollas.

"At four o'clock in the afternoon, we went to the little chapel in the mission garden out of the fort, built also by Mr. Swartz, and in which his body now lies. This was a solemn service. Mr. Horst preached in the Portuguese language from these words, 'Ye who sometimes were afar off, are made nigh by the blood of Christ.' I sat on a granite stone which covered Swartz's grave. The epitaph is in English verse, and written by the present Rajah, who has signed his name to it. The organ here accompanied the voice, and the preacher addressed the people in an animated discourse of pure doctrine. In the evening Mr. Kolhoff presided at the exercise in the schools; on which occasion the sermon of the morning was repeated, and the boys' ollas examined.

"In consequence of my having expressed a wish to hear Sattianaden preach, Mr. Kolhoff had given notice to the congregation in the morning, that there would be divine service next day. Accordingly the place was crowded at an early hour. There appeared more of a divine unction in this assembly on this occasion, than



on any of the former. Sattianaden delivered his discourse with much natural eloquence, and visible effect. His subject was the marvellous light! He first described the pagan darkness, then the light of Ziegenbalg, then the light of Swartz, then the efforts making in all lands to produce light, and, lastly, the heavenly light, when there shall be no more need of the light of the sun nor of the moon. In quoting a passage, he desired a lower minister to read it, listened to it as to a record, and then proceeded to the illustration. The responses by the audience were frequently called for. He concluded with a fervent prayer for the Church of England. After service, I went up to Sattianaden, and took him by the hand, and the old Christians came round about weeping. He said he was unworthy to preach before his teachers. The people asked me about Bengal, saying they had heard good news from thence. I told them the news was good; but that Bengal was exactly a hundred years behind Tanjore. Mr. Kolhoff is a man of meek spirit, but ardent faith, labouring in season, and out of season. His congregation is daily increasing. Soon after leaving Tanjore, I passed through the woods inhabited by the Colleries or thieves who are now humanized by the Gospel. They were clamorous for a minister. They have Churches but no European minister.

"At Tritchinopoly is the Church first built by Swartz, and called by him Christ's Church. At this station there are a great number of English, civil and military. On Sunday morning I preached from these words, 'For we have seen his star in the east, and are come to worship him.' Dr. John, who followed me thither, preached afterward to the Tamul congregation. Next morning a serjeant called on me, who said he had seen the heavenly light in the East, and wanted Bibles for the religious English soldiers. There is a great cry for Bibles in this country, both by the native and European Christians. Mr. Pohle, the German missionary here, told me he could dispose of 1000 Bi-

bles. I mean to proceed from this place to Madura, where the Roman Catholics cover the land. Mr. Pohle told me that one of their priests, who was lately in this vicinity, preached the doctrine of the atonement with great clearness and force; in consequence of which he was removed by his superiors. I shall endeavour to find him out. Some of the Romish Churches are very corrupt, mingling Pagan superstitions with Romish ceremonies. It is nevertheless true, that the Jesuits have hewed wood and drawn water for the Protestant mission." *Ch. Ob.*

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GREAT BRITAIN.

*British and Foreign Bible Society.*

On the 6th inst. the BRITISH AND FOREIGN BIBLE SOCIETY held their third annual meeting, which was numerous and respectably attended. The President (Lord Teignmouth) read from the chair a report of the proceedings during the last year, from which it appears that the society have distributed, either gratuitously or at reduced prices, many copies of Bibles and Testaments in various languages; and that by their encouragement and pecuniary aid, presses have been set up at Basle, Berlin, and Copenhagen, for the purpose of supplying the scriptures in the German, Bohemian, Icelandic, and other languages, to countries which are in great need of them. The Society have further granted 2000*l.* to their corresponding committee at Calcutta, for the purpose of aiding the translations of the scriptures into the native languages of Oriental India.

An abstract of this report, as well as of the reports of the proceedings of the missionary and other societies, will appear in a future number.

On the 12th ult. a Sermon was preached and a collection made at Bentinck Chapel, St. Mary-le-Bone, by the Rev. Basil Woodd. M. A. for the benefit of the Society for Missions to Africa and the East, when the sum of 178*l.* 14*s.* was obtained.

*Ch. Ob.*

## List of New Publications.

A PHILOSOPHICAL Grammar of the English Language. By Noah Webster, Esq. New Haven. O. Steele, & Co. for Brisban & Bannan, New York. 1807.

An oration delivered at Northampton, July 4th, 1807, on the anniversary celebration of American Independence. By Jonathan H. Lyman. Northampton. T. M. Pomroy. 1807.

An oration, delivered at Salisbury, N. H. July 4th, 1807. By Ezekiel Webster. Concord. G. Hough. 1807.

Doddridge's Family Expositor, Vol. II. Samuel Etheridge. Charlestown. 1807.

Rees' Cyclopædia, Vol. V. Part. I. S. Bradford. Philadelphia.

Lectures on the Jewish Antiquities. By David Tappan, D. D. late Hollis Professor of Divinity in the University at Cambridge. 1 vol. 8vo. W. Hilliard and Lincoln & Edmands. 1807.

Sermons on important subjects, viz. On Christian Zeal. On Brotherly Reproof. On secret Faults and presumptuous Sins. On the Love of God. On the Love of our Neighbour. On Christian Charity. On the Vices of the Tongue. The Character of the Wise Man. On the Pleasures of Religion. The want of a practical Regard to Religious Truth, the Cause of dangerous speculative Errors. Naaman the Leper. On the Love of the World. On the Divine Preference of Mercy to Sacrifice. On Christian Hope. The Christian Pattern. Religious Joy explained and recommended. On Prayer. The Spirit, Employment and Design of the Christian Ministry. The Benefits of Affliction. On the Duty and Advantages of Worshipping God. On Forgiveness. On the Connexion between denying the Son and denying the Father. Relig-

ion the one Thing needful. By David Tappan, D. D. late Hollis Professor of Divinity in the University at Cambridge. To which is prefixed, Memoirs of the Life and Character of Dr. Tappan, and Dr. Holmes' Discourse at his funeral. 1 vol. 8vo. W. Hilliard and Lincoln & Edmands. 1807.

Burlamaqui on Natural and Politic Law. 2 vols. 8vo. Fifth edition, corrected. W. Hilliard, Cambridge.

Essays moral, economical, and political. By Francis Bacon, Baron of Verulam, Viscount St. Albans, and Lord High Chancellor of England. First American edition. Boston. Joseph Greenleaf. 1807.

The New Universal Letter Writer. By Rev. Thomas Cook. Boston. Joseph Greenleaf. 1807.

The Mourning Husband. A Discourse at the Funeral of Mrs. Thankful Church, late consort of the Rev. John H. Church, Pastor of the Church in Pelham, N. H. April 15, 1806. By Leonard Woods, Pastor of a Church in Newbury. Second Edition. Boston. Lincoln & Edmands. 1807.

### WORKS PROPOSED.

Andrews & Cummings, and L. Blake, propose to reprint by subscription, A Dissertation on the Prophecies, that have been fulfilled, are now fulfilling, or will hereafter be fulfilled, relative to the Great Period of 1260 Years; the Papal and Mohammedan Apostasies; the tyrannical reign of Antichrist, or the Infidel Power; and the Restoration of the Jews. By the Rev. George Stanley Faber, B. D. Vicar of Stockton-upon-tees.

### IN THE PRESS.

The second edition of President Webber's Mathematical Text Book. W. Hilliard. Cambridge.

## Ordination.

Ordained at Canaan, (New York) the 17th March last, Rev. Azariah Clark. The introductory prayer was made by the Rev. David Perry of Richmond. The Rev. Alvan Hyde of Lee, preached the sermon. The Rev. Thomas Allen of Pittsfield made

the consecrating prayer. The Rev. Jacob Catlin, of New Marlborough, gave the charge. The Rev. Jonathan L. Pomeroy of Worthington gave the right hand of fellowship. The Rev. John Morse of Green River made the concluding prayer.



## Obituary.

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*Character of Mrs. Elizabeth Devens, wife of Richard Devens, Esq. who died at Charlestown, (Mass.) Aug. 5. 1807. Aged 80.*

MRS. DEVENS was a Christian of distinguished piety. She exhibited evidence in her devotional and exemplary life, that she knew from her own experience the blessedness of those, who are chosen of God, and whom he causeth to approach him. She knew what it was to draw near to God, and to hold communion with him. She possessed in a happy degree the knowledge and love implied in this duty; and few Christians have oftener felt themselves in his immediate presence, or performed all their duties with more sincere views to promote the glory of God. Entire conformity to the divine character, and submission to his will, were her constant aim and study. She was desirous "to have no will of her own," but to have God all in all. Her life for a long period before her decease, was a life of self-denial and suffering. The Christian virtues, which distinguished and adorned her character, were of course those, which flourish best in retirement and affliction; patience, resignation, meekness and devotion. In the exercise of these virtues, those who were conversant with her, can witness, how often, and with what delight, she approached her God; with what humble submission, and thank-

fulness for intermingled mercies, she endured her confinement and bodily infirmities; how deep was her sense of unworthiness; how tender her affection for, and how firm her confidence in her Saviour, on whose merits alone she depended for pardon and salvation. Weaned from this world, her conversation was about heavenly things, on which were placed her supreme affections. In her last sickness, which brought her enfeebled body to the grave, her faith was lively and unwavering; her hope was raised, even to assurance; her comforts were strong; no temptations were permitted to assail her; no doubts or fears perplexed or alarmed her. With a smile she yielded her soul into the arms of her Saviour, and in him she fell asleep. In her life, under her sufferings, and in her death, were exhibited the precious fruits of the doctrines of grace, which she had cordially embraced, as the truth of God. In reference to her, it may be truly said, "Blessed are the dead who die in the Lord, that they may rest from their labours, and their works do follow them."

A short time before her death, she repeated the following lines, which were penned, as she uttered them:

"Cold death my heart invades, and I must die;  
O Christ, my everlasting life, draw nigh!  
Why quiver'st thou, my soul, within my breast?  
Thy angel's come to take thee to thy rest.  
Quit cheerfully this tottering house of clay,  
God will rebuild it at th' appointed day.  
I know thy sins, but let not them be urg'd;  
All those have with the blood of Christ been purg'd.  
Is death affrightning? True; but yet withal,  
Remember Christ, through death, to life doth call:  
He'll triumph o'er Satan, sin, and death,  
Therefore with joy resign thy dying breath."

In contemplating the death of such a Christian, who will not exclaim; "Let *me* die the death of the righteous, and let *my* last end be like theirs." Such Christians, in their death, leave solid ground for comfort to their surviving relatives. They afford impor-

tant instruction to all the living. Their language is, If ye would die as we have died, live near to God, and know from your own experience, as we have known, the blessedness of that man, whom the Lord chooseth, and causeth to approach unto him.

*We noticed in the last No. of the Panoplist, the death of Mrs. Abigail Tuckerman, wife of the Rev. Joseph Tuckerman of Chelsea, and third daughter of Samuel Parkman, Esq. of Boston, aged 28. The following sketch of the character of this amiable woman was handed us by one, who well knew her worth.*

In noticing the decease of Mrs. Tuckerman, it is not our intention to compose an unmeaning eulogy; we wish to present an amiable character to the readers of this work, not for an encomium on the dead, but to advance the moral improvement of the living.

Jesus Christ, our blessed Redeemer, has given us an example of holiness, which infinitely surpasses all human excellence. Yet the graces of every Christian may be called examples, though in a subordinate and inferior sense. So far as any are followers of Christ, they may be followed. Their examples should stimulate us to desire, to pray and labour for a conformity to the divine image.

The contemplation of pious characters is useful in another view; it gives occasion to the exercise of Christian gratitude and joy. The devout heart gives thanks to God for the graces bestowed upon a fellow disciple.

The amiable subject of this notice was in her manners affable, unassuming, and kind. She made no distinction between the great and the small, the rich and the poor, except to accommodate herself to their capacities, circumstances and wants. She laboured to be useful to all of every condition, with whom she was connected, and in some way to increase the rational enjoyments of each individual.

She possessed, in an uncommon degree, that mild and equal temper, which contributes so much to the happiness of domestic life. Natural temperament may make the attainment of it easy, but it is the *grace of God* alone, which can make it constant.

In the tender relations of sister, daughter, wife, and mother, the sentiments of nature glowed with ardour in her bosom; but they were enliven-

ed, supported, and guided by religion. Christian benevolence gives to the natural affections, all their moral loveliness, and renders them an hundred fold more useful. A Christian sister, a Christian daughter, a Christian wife, a Christian mother may always be depended on. But what confidence can be placed in her, who has no love to God, her Father, Benefactor, Creator, and Sovereign?

Mrs. T. was blessed with the graces of contentment, moderation, and cheerful diligence. The providence of God had presented to her, a cup overflowing with temporal goodness. She received it with gratitude, tasted it with thankfulness and moderation, and delighted to present it to the lips of the poor and needy.

She had the means of possessing, but was preserved from desiring the trappings of vanity. She was made to perceive, that God gives wealth and prosperity, not to gratify the pride and appetites of a few, but to confer on them the honour of being stewards of his bounty to the rest of his creatures.

She laboured to appropriate a suitable portion of time to every duty, and to devote every moment to its proper use. The affairs of her household, charitable visits to the poor and sick, maternal instructions, useful reading and solemn devotion were the principal employments of her life.

Mrs. T. was enabled to submit to the divine appointments, with humble cheerfulness. She was blessed with a constant sense of her own mortality. This seemed to influence her conduct in a remarkable manner. Even her household affairs were ordered with a view to death. Every thing was performed with a solemn regard to this truth, that it was possible, death might arrest her steps, before she should be again called to the same duty. To be prepared for this event, she was accustomed to meditate much upon it; to seek an interest in the merits of Christ through faith; by a diligent study of the scriptures, to learn the duties, promises, and directions of the gospel, and by prayer to seek divine grace, to make them the guides and comforts of her soul.

When it pleased God to visit her with sickness, she submitted with meekness and patience. She passed



into eternity with serenity, faith, and hope. When there is a reasonable ground to believe, that our friends are with Christ, how should it excite our gratitude and love to the God of all grace, and our diligence in glorifying him, who has done so much for our

friends. How devoted ought we to be to that infinitely good Being, who has redeemed us by his own blood.

At Ashford, (Con.) Rev. Enos Pond, aged 51. A worthy, faithful minister of Jesus Christ.

## Poetry.

### EPITAPH ON WILLIAM JORDAN,

*A native of North Carolina, and student at the Greenfield Academy, who died at Greenfield, July 26, 1794, aged 15 years.*

SWEET youth! alike to friends and strangers dear;  
On thy green turf I'll drop the tender tear.  
This last, poor tribute let me daily pay,  
As here I ponder o'er th' unconscious clay;  
As here I feel thy distant brother's pain,  
And see thy hapless sisters weep in vain.  
In vain thy soul was bright, thy bosom kind;  
In vain the tears of those thou leav'st behind.  
Cold is thy form, and dark thy lone abode;  
Yet thou but tread'st the vale thy Saviour trode;  
With him, fond hope again beholds thee rise  
From transient slumbers to superior skies.

### LINES

*Written in a thunder storm at midnight.*

LET coward guilt, with pallid fear,  
To shelt'ring caverns fly,  
And justly dread the vengeful fate  
That thunders through the sky.  
  
Protected by that hand, whose law  
The threat'ning storms obey,  
Intrepid virtue smiles secure,  
As in the blaze of day.  
  
In the thick clouds' tremendous gloom,  
The lightnings lurid glare,  
It views the same all-gracious Pow'r  
That breathes the vernal air.  
  
Through nature's ever-varying scene,  
By diff'rent ways pursu'd,  
The one eternal end of Heav'n  
Is universal good.  
  
With like beneficent effect,  
O'er flaming æther glows,

As when it tunes the linnet's voice,  
Or blushes in the rose.  
  
By reason taught to scorn those fears  
That vulgar minds molest,  
Let no fantastic terrors break  
My dear Narcissa's rest.  
  
Thy life may all the tenderest cares  
Of providence defend;  
And delegated angels, round  
Their guardian wings extend!  
  
When thro' creation's vast expanse,  
The last dread thunders roll,  
Untune the concord of the sphere,  
And shake the rising soul;  
  
Unmov'd may'st thou the final storm  
Of jarring worlds survey,  
That ushers in the glad serene  
Of everlasting day. *Carter.*

EXTRACT FROM COWPER'S POEM ON TRUTH,  
Representing the Condition of the Believer at the Day of Judgment.

All joy to the believer! He can speak—  
Trembling, yet happy; confident, yet meek :—  
Since the dear hour that brought me to thy foot,  
And cut up all my follies by the root,  
I never trusted in an arm but thine,  
Nor hop'd, but in a righteousness divine :  
My prayers and alms, imperfect and defil'd,  
Were but the feeble efforts of a child ;  
Howe'er perform'd, it was their brightest part,  
That they proceeded from a grateful heart :  
Cleans'd in thine own all-purifying blood,  
Forgive their evil, and accept their good.  
I cast them at thy feet—my only plea  
Is what it was—dependence upon thee ;  
While struggling in the vale of tears below,  
That never fail'd, nor shall it fail me now.

Angelic gratulations rend the skies :  
Pride falls unpitied, never more to rise ;  
Humility is crown'd, and faith receives the prize. }

#### EPITAPH

ON THREE DAUGHTERS OF MR. BRADLEY, WHO DIED IN 1775, 1777, and 1779.

STAY, thou passing maiden, stay ;  
Learn how earthly joys decay ;  
Here three lovely sisters sleep :  
Read their fate, and reading weep.  
Swift the hours deceiving fly ;  
Death, unseen, is ever nigh.  
Soon thy form of healthiest bloom,  
Think how soon, may find a tomb :  
Wisdom, then, and heaven to gain,  
Early seek, nor read in vain.

#### TO CORRESPONDENTS.

THE question of INQUIRER is not new. We are glad it is made public; and assure our correspondent, that it shall receive the attention, which its interesting nature deserves.

Serious thoughts addressed to the aged, by H. together with C. on the evidence of divine goodness, and T. on the knowledge of God necessary to salvation, are received.

The queries of TIMOTHY are very interesting to the cause of evangelical truth, and merit deep consideration.

The review of Dr. Holmes' Sermon, by *accident*, is delayed ; but shall appear in our next number.

ERRATA.—No. 26. Vol. III. p. 82. 2d col. note, for *La Ouver* read *Cluver* or *Cluverius*. Do. p. 83. 2d col. several places, for *alc* read *alc*.